THE BAPTISTS
OF
NEW HAMPSHIRE

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FIRST BAPTIST CHURCH, NEW LONDON, N. H.

REV. GEORGE BULLEN, D. D., PASTOR.

The Church in which the Seventy-fifth Anniversary of the Convention was held.

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THE

Baptists of New Hampshire

BY

REV. WILLIAM HURLIN
REV. O. C. SARGENT
REV. W. W. WAKEMAN

This book may be ordered from the Secretary of the Convention
Rev. O. C. SARGENT, Manchester, N. H.
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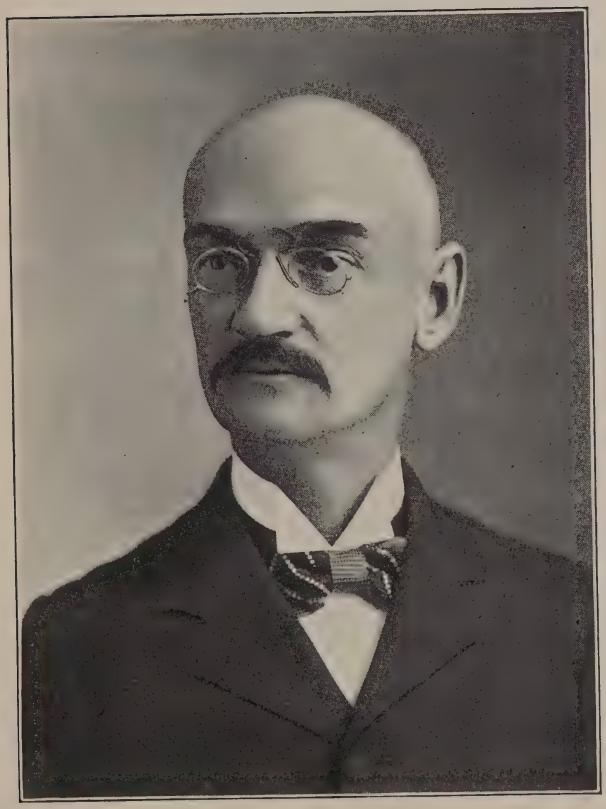

HON. GEORGE A. WORCESTER

MILFORD, N. H.

President of the Convention.

INTRODUCTION.

The seventy-fifth annual meeting of the New Hampshire Baptist Convention was held in New London, October 16 and 17, 1901. It was in New London that the Convention was first organized, and consequently it seemed most appropriate that the leading addresses on the occasion of this Jubilee Anniversary should be of a retrospective character. The Rev. William Hurlin, of Antrim, who had been for twenty-two years secretary of the Convention, the Rev. W. W. Wakeman, of Reading, Mass., who, in 1895, while a pastor in this state, prepared a biographical missionary paper of great value and read it before the New Hampshire Baptist Historical Society in Concord, and the Rev. O. C. Sargent, of Claremont, the newly elected secretary of the Convention, were invited to deliver the three historical addresses on this occasion.

Upon hearing these addresses, it was deemed wise to appoint a publishing committee with power to arrange with the several authors for revising their papers so as to make the three addresses cover the whole history of the Baptists of New Hampshire up to and including the year 1901.

This committee now takes pleasure in presenting to the Convention this valuable book for which the authors deserve the highest praise and which, on their part, is a contribution to Baptist literature and history of which we may all feel proud.

The committee has felt that the book would not be complete without the portraits of such worthy and prominent men as the President of the Convention, whom everybody honors, the Treasurer of the Convention, whom everybody loves, the Principal of Colby Academy, of whom we are all proud. We have, therefore, requested the pleasure of printing these, in addition to the portraits of the authors and the pictures of the New London places of interest to Baptists.

By entrusting this whole matter in our hands with power to proceed in accordance with our best judgment, the trustees of the Convention have shown a confidence in our wisdom which we greatly appreciate. We have now finished the work which was committed to us, and we believe that in these pages will be found a true and interesting statement of all that is of first importance in the work done by the Baptists of New Hampshire previous to the year 1902.

J. BUNYAN LEMON,
F. L. KNAPP,
D. S. JENKS,
Committee.

REV. WILLIAM HURLIN

ANTRIM, N. H.

Twenty-two years Secretary of the Convention.

THE BAPTISTS IN NEW HAMPSHIRE.

By Rev. Wm. Hurlin.

CHAPTER I.

THE EARLY DAYS.

The name of Hanserd Knollys is famous in English Baptist history. He was a minister of the English Established Church; but having taken ground against indiscriminate infant baptism, and the admission of notoriously wicked persons to the Lord's Supper, he became the subject of persecution. He therefore came to this country in 1638, and having settled at Piscataqua (now Dover), he organized a church there, which some have supposed was Baptist. But this is a mistake. It was the First Congregational Church in Dover, which still gives 1638 as the date of its organization. Mr. Knollys had trouble here similar to that in England, and in 1641 he returned to that country. After that time his views became clearer and more decided, and in 1645 he organized a Baptist church in London, in connection with which he had a large congregation and much success.

The first avowed Baptist that we know of in New Hampshire was Mrs. Rachel Scammon, who in 1720 removed with her husband from Rehoboth, Mass., to Stratham, N. H. Here she talked freely of her Baptist views; but during forty years, only one woman was led to accept them, and she went to Boston, Mass., and was baptized by Elder Bownd, pastor of the Second Baptist Church. Late in life Mrs. Scammon saw Norcott's work on Baptism, and was so interested in it that she went to Boston to get it reprinted; but finding that the printer had one hundred copies on hand, she bought them and distributed them in and around Stratham. One or more of these brought forth fruit later; but no Baptist church was formed in Stratham until after the death of Mrs. Scammon.

There is no doubt that the first Baptist church in New Hampshire was organized at Newtown (now Newton), not far from the Massachusetts line. Baptist historians have been accustomed to give 1755 as the date of this church; but the late W. H. Eaton, D. D., spent six months in Newton in 1871-72 as the temporary pastor of the church, and while residing there, he found an old manuscript written by Francis Chase, who was one of the constituent members of the Newtown church, and for some time its clerk. This manuscript contains, "A brief account of the first incorporation of the First Baptist Church and Society in Newtown, N. H., in the

year 1750, January 10. We increased in number till the year 1755. On June 28, Elder Powers was ordained our pastor." This last statement explains the whole matter. The church was organized in 1750, as Mr. Chase wrote; but the first pastor was ordained in 1755, and this was afterward assumed to be the date of the organization of the church. From another reliable source I have learned that Francis Chase was baptized in the Merrimack river about 1750, and joined a church at Newtown. This church endured much persecution in its early years, because some of its members refused to pay the church rates imposed on them by "the standing order," and in 1767 the church voted to pay the expenses of the members who were in the meshes of the law. Like others of our early churches, this church declined and ceased to exist. The present Newton church bears the date, February 17, 1796.

A little before 1770, a new era commenced in the history of the Baptists in New Hampshire. Rev. Hezekiah Smith, D. D., seems to have been the pioneer in this work. He settled in Haverhill, Mass., at the end of 1764, and a Baptist society was formed there January 1, 1765, and a Baptist church was organized May 9, 1765. Mr. Smith was not content to settle down and be merely pastor at Haverhill, but he traveled and preached extensively in regions beyond. In 1766 he seems to have formed a branch church in Weare, N. H., and

on April 19, 1768, "he returned to fully organize it." Under the influence of Elder Samuel Hovey, of Newtown, who did not believe that gospel appeals should be made to sinners, this church got into difficulties, and in 1773 the Haverhill church sent Elder Greenleaf and Moses Weld "to harmonize the differences." This is the last I know of this church.

It has been stated that a church was organized in Madbury, N. H., in 1768. But that is a mistake. Rev. Hezekiah Smith preached in Madbury, June 23, 1767, and about the same time at a number of places in Maine; and on June 28, 1768, he organized a Baptist church in Berwick, Maine, which is the first town from New Hampshire, and it seems that some of the members of this church resided in Madbury, N. H. In a few years the church became so large that it seemed desirable to divide it, and the brethren in the north part of the town and those who lived in Madbury were dismissed to form the Berwick and Madbury church, and on August 14, 1776, Rev. William Hooper was ordained at Berwick as pastor of this church. Either at that time or later, Mr. Hooper resided at Madbury, and he continued to reside there until he died January 26, 1827. I do not know at what time Madbury became an independent church; but it is so reported in the Minutes of the New Hampshire Baptist Association for 1809 and 1816, having in each

of those years 73 members. In 1828, in the first list of churches published in the Minutes of the New Hampshire Baptist Convention, it is reported that in 1826 it had fifteen members; and in 1829 the same number is given for 1827; and that is the last time this church was reported.

In 1769 Rev. Hezekiah Smith visited Hopkinton, N. H., by request, and having baptized two persons, he formed the Baptists into a branch of the Haverhill church. In 1771 this branch consisted of seventeen members, and as they then wished to become an independent church, Mr. Smith and Deacon Colby visited them on May 8, and after two others had been baptized, this branch was recognized as the Hopkinton church. For twenty-four years four deacons of this church did most of the preaching; but in 1793 there was an extensive revival under the labors of Elder John Peak, then pastor at Deerfield, and twenty-one were baptized at Hopkinton, forty-five at Bow, and sixteen at Goffstown. The converts at Bow and at Goffstown were organized into branches of the Hopkinton church. Encouraged by the large accession to their number, the Hopkinton church in 1795 called Rev. Elisha Andrews to be their first pastor, with the arrangement that he was to preach to them one half of the time. Under his ministrations a branch church was formed in Londonderry,

from which in due time there came forth several other churches.

On June 14, 1770, Mr. Smith baptized at Deerfield Rev. Eliphalet Smith, the Congregational minister, with his wife and most of the members of his church, and on the same day they were reorganized into a Baptist church.

Samuel Shepard was a young physician who was a member of a Congregational church. At the house of a patient in Stratham, he saw one of the books of Norcott on Baptism, which Mrs. Scammon had distributed. He read the book, and was convinced of its truth, and on June 11, 1770, he was baptized by Rev. Hezekiah Smith, who, on June 20, baptized fourteen persons in Stratham, and on July 18 he organized a Baptist church in that town. On May 7, 1772, Mr. Smith organized a Baptist church in Nottingham with sixteen members, and another in Brentwood with thirteen members; and these with the Stratham church were placed under the care of Dr. Shepard. Under his guidance Brentwood was made the central church, and the others were called branches of it. Other branches of this church were formed in Canterbury, Chichester, Epping, Hampstead, Hawke, Lee, Loudon, Meredith, Salisbury, South Hampton, and other places, and at one time the whole of them contained about one thousand members.

In October, 1770, Rev. Hezekiah Smith baptized in Exeter Rev. Jos. Sanborn, the Congregational minister at Epping, and when in 1800 a church was organized at Exeter, Mr. Smith was moderator of the council called for the purpose. Rev. Ferdinand Ellis became the first pastor of this church in 1817. On July 27, 1773, Mr. Smith formed a Baptist church in Northwood.

While this work was going on in the eastern part of the state, progress was being made in other parts of it. In 1770 Baptist churches were formed in Chesterfield, Hinsdale, and Richmond, and Rev. Marturin Ballou was ordained pastor at Richmond. The church in Westmoreland was organized in 1771, and in 1773 Rev. Ebenezer Bailey was ordained its pastor. In November, 1773, a Baptist church was formed in Gilmanton, and Walter Powers (a son of the first pastor at Newtown) became its pastor, and he held this position for twenty years.

In 1768 a number of Baptist families removed from Lyme, Conn., to Marlow, N. H., and in 1778 a Baptist church was formed there, and Caleb Blood, one of their number, was ordained pastor. At the Warren Association, held at Leicester, Mass., in September, 1778, a letter from Elder Caleb Blood was read, which called attention to the religious destitution in New Hampshire, and the Association requested Elders Job Seamans, of

Attleboro, Mass., and Bial Ledoyt, of Woodstock, Conn., to visit and preach in New Hampshire. They did so, and "traveled up the Connecticut river as far as Woodstock, Vermont, preaching on both sides of the river, but mostly on the New Hampshire side."

In 1770 a number of families removed from Worcester county, Mass., and settled in Newport, N. H. Elder Ledoyt visited Newport, and preached to the little company on Baptist Hill, and in May, 1779, a church of eight members was organized there, and on October 3, 1791, Elder Ledoyt became the first pastor of this church. Elder Samuel Ambrose organized a Baptist church in Sutton in 1782, and he also preached in New London. On September 21, 1788, a church of eleven members was organized at New London, and Elder Job Seamans became the first pastor of that church. Other churches were formed at Canaan and at Rumney in 1780, at Dublin (now Chesham) in 1785, at Claremont in 1786, at Cornish and at Troy in 1789, at Hanover in 1790, at Plainfield (now Meriden) and at Swanzey in 1792, at Lyme in 1794, and at Conway in 1796.

It may be stated here, that Benjamin Randall, an unordained Baptist preacher, finding that his doctrinal views were not in full accord with those generally held by the Baptists, formed the first Freewill Baptist church at New Durham on June

30, 1780, and as several other Baptist ministers joined him, the new denomination spread and grew. This may in part account for the fact that a number of the early Baptist churches in New Hampshire soon ceased to be known as recognized Baptist churches, as it is probable that some of them united with the new denomination. In some cases, other Baptist churches were in a few years organized to take the places of those that had been lost.

In the "History of the Baptists in New England," by Henry S. Burrage, D. D., it is stated that in 1790 there were in New Hampshire 31 Baptist churches, 23 ordained and licensed preachers, and 1,732 members; and in 1795, 41 churches, 30 ministers, and 2,562 members. In 1901, there were 87 Baptist churches. Of these, 18 gave dates in the eighteenth century, 51 in the first half of the nineteenth century, and 18 in the last half of the century. It should, however, be borne in mind that while some of the churches give the date of the present organization, others hold to the date of the first Baptist church which was organized in the locality.

CHAPTER II.

The Associations.

When the early Baptist churches in New Hampshire were organized, most of them united with associations in other states, the Warren in Rhode Island, the Boston in Massachusetts, and the Woodstock in Vermont. The Brentwood Conference was formed in 1776, and was composed of three churches, Brentwood in New Hampshire and Berwick and Sanford in Maine. In 1785 this conference was organized as the New Hampshire Association, with eight churches, those of Brentwood, Gilmanton, and Northwood in New Hampshire, and Berwick, Coxhall (now Lyman), Sanford, Shapleigh, and Wells in Maine. This arrangement continued until 1818, when the Association was divided, the churches in Maine becoming the York Association, and those in New Hampshire the Salisbury Association. There are now six Associations in New Hampshire.

THE MEREDITH ASSOCIATION

was formed in 1789, with 5 churches and 579 members. In 1901 it reported 12 churches, 11 ordained ministers, and 661 members. Rumney is really the oldest church in the Association, it having been organized by Rev. Cotton Haynes in 1780,

but when it was reorganized in 1884, two churches becoming one, it was decided to give that year as the date of the church. Rumney is also the largest church in the Association, reporting 120 members, while Meredith follows with 104 members. The other churches are Berlin, Campton Village, Danbury, North Sanbornton, Plymouth, Sanbornton First, Sanbornton Second, Stratford, Whiteface, and Woodstock.

THE DUBLIN ASSOCIATION

was organized in 1809 by six churches dismissed from the Woodstock (Vermont) Association. At that time these churches had an aggregate of 343 members. In 1901 it reported 11 churches, 11 ordained ministers, and 987 members. East Westmoreland is the oldest church in the Association, having been organized in 1771. For a number of years it lost its visibility, but it was resuscitated in 1887, and with the aid of the Convention, it is able to sustain a pastor. The largest church in the Association is Keene, which has 346 members, and Antrim comes next with 140 members. The other churches in the Association are Chesham, East Jaffrey, Fitzwilliam, Hinsdale, Peterborough, Richmond, Swanzey, and Troy.

THE SALISBURY ASSOCIATION

was formed in 1818, it being composed of the churches in New Hampshire which had belonged

to the New Hampshire Association. These were Bow, Concord, East Weare, Exeter, Gilford (now Lakeport), Gilmanton, Salisbury, and Sutton; 8 churches, with 6 ordained ministers, and 484 members. In 1901 this Association reported 17 churches, 18 ordained ministers, and 1,703 members. The oldest church is that at Hopkinton, which was organized in 1771. The largest church is the First Concord, which has 302 members, and the Pleasant-street Concord stands second with 281 members. The other churches are Bow, Bradford, Concord Swedish, Dunbarton, East Weare, Franklin Falls, Laconia, Lakeport, Penacook, Pittsfield, Salisbury Heights, Suncook, Sutton, and Warner.

THE MILFORD ASSOCIATION

was organized in 1828, and was composed of 8 churches. Of these, Dunstable (now First Nashua), Londonderry, Milford, and Nottingham West (now Hudson) came from the Boston Association; Goffstown and New Boston from the Salisbury Association; and New Ipswich and Wilton from the Dublin Association. There were 5 ordained ministers and 720 members. In 1901 there were 18 churches, 26 ordained ministers, and 3,089 members. This is the largest Association in the state, and includes two cities, Manchester with four churches, and Nashua with two churches. The oldest church is Londonderry, organized in 1799,

and the largest church is Merrimack-street Manchester with 579 members, and First Nashua is a close second with 576 members. These two churches are also the largest in the state. The other churches are Amherst, Goffstown, Greenville, Hudson, Manchester First, Manchester People's, Manchester Swedish, Milford, Nashua Crown Hill, New Boston, New Ipswich, Salem, South Lyndeborough, West Derry, and Wilton.

THE NEWPORT ASSOCIATION

was formed in 1828, and comprised 8 churches. Of these, Acworth, Alstead, Claremont, Cornish, Lempster, New London, and Newport came from the Woodstock (Vermont) Association. The other, Goshen, I do not find reported in any Association before this time. There were 6 ordained ministers and 901 members. In 1901 there were 13 churches, 12 ordained ministers, and 1,324 members. The oldest church is Canaan, which was organized in 1780, and the largest church is Claremont with 264 members, and New London follows with 242 members. The other churches are Cornish, East Washington, Goshen, Hanover, Lebanon, Lyme Center, Meriden, Newport, Plainfield, and South Acworth.

THE PORTSMOUTH ASSOCIATION.

was also formed in 1828, with 6 churches. Of these, Brentwood, Exeter, and Portsmouth were

from the Salisbury Association. Great Falls (now Somersworth) and Northwood had been reorganized that year, and Newtown (now Newton) had not before this been reported in any associational minutes that I have seen. There were 5 ordained ministers and 720 members. In 1901 there were 16 churches, 14 ordained ministers, and 1,550 members. As already stated, Newton is the oldest church in the state, having been organized in 1750. The largest church is Exeter with 250 members, and Portsmouth follows with 231 members. The other churches are Brentwood, Chester, Deerfield, Dover, Hampton Falls, Newton Junction, North Conway, Northwood, Plaistow, Seabrook, Somersworth, South Hampton, and Stratham.

In 1842 a small Association was formed in the north part of the state, with 5 churches, 2 ordained ministers, and 242 members. It took the name, "The White Mountain Association." In 1879 it reported 5 churches, 1 ordained minister, and 164 members. It disbanded in 1880. The Lunenburg church, being in Vermont, united with an Association in that state, Jefferson and Stratford joined the Meredith Association, and Carroll and Lancaster had ceased to exist before the Association was disbanded.

CHAPTER III.

The State Convention.

The New Hampshire Baptist Domestic Mission Society was formed in 1819. Its main object seems to have been to employ ministers to spend a few weeks at the time to preach the gospel in destitute parts of the state. The earliest report I have is the fourth, 1823. From it I quote the following: "This is the first and only Baptist Domestic Mission Society, upon a general plan, ever formed in this state. . . . The number of missionaries employed by this society during the first year of its operations was only *seven*, and the term of their (aggregate) service only *twenty-three* weeks. . . . During the second and third years, twenty-four missionaries were employed, and the term of their service was ninety-two weeks. As respects the year last past . . . eleven missionaries have been employed, who have labored one hundred and four weeks." Then follow reports of the work done by Revs. John Dagget, William Taylor, Samuel Cook, Isaiah Stone, Otis Robinson, Jr., Otis Robinson, Sr., John H. Gibson, Gideon Cook, Nathan Ames, and Stephen K. Westcott.

But it seems to have been thought that something more was necessary, hence I learn from the Minutes of the Convention of 1837, that "The fol-

lowing Preamble and Constitution was adopted by a meeting of delegates from the several Associations, held at Salisbury, October 12 and 13, 1824, for the purpose of organizing a State Convention. Whereas, the Baptist denomination in this state is somewhat numerous, and our churches scattered over a considerable extent of territory, and in our present situation being unable to concentrate our energies to the best advantage for the promotion of Christ's Kingdom among us, we think it advisable to form a State Convention, to be governed by the following Constitution." This Constitution contains six articles, the second of which is as follows: "The general object of this Convention shall be to combine the energies and raise the tone of religious feeling in the denomination, in relation to the various benevolent objects of the day, without intruding on the independency of the churches, or any religious society connected with the Convention, but rather to act in concert with them." The third article has reference to the membership, and reads as follows:

"This Convention shall be composed of delegates from associated Baptist churches in this state, and from all other churches of the same faith and order, under the following regulations, viz.: Each church that shall make an annual contribution to the funds of this Convention may appoint two delegates, and a certificate of their appointment

from the church to which they belong shall entitle them to a seat in the Convention. Furthermore, no person shall be eligible to an appointment who does not belong to an education, foreign or domestic missionary society, to which he shall annually pay the sum of one dollar. Furthermore, the business of the Convention may be transacted by a majority of the members present."

It would seem that this meeting was intended to be only advisory, and that it was decided to hold another meeting in the following June, to complete the work; hence the following statement printed in 1825:

"Pursuant to previous appointment, delegates from several churches in the state of New Hampshire met at the house of Bro. Jonathan Wadley in Meredith, on Tuesday, June 21, 1825, for the purpose of forming a State Convention.

"1. Chose Bro. William Taylor moderator, and Bro. Nathan Ames clerk.

"2. After discussing the Constitution prepared by the committee chosen for that purpose at Salisbury October 12, 1824, and altering the third article so far as to leave it optional with the churches to elect such members as delegates to the Convention as they may think proper, voted unanimously to adopt it as amended; and the meeting closed.

"3. The Convention proceeded to organize under the Constitution adopted, by choosing the

following officers for the current year: Bro. Joseph Colby, president; Bro. Joseph Davis, secretary; Bro. Nathan Ames, treasurer.

"4. After making some arrangements relative to those objects which will naturally come under the cognizance of the Convention, voted to adjourn to meet at Gilford the Tuesday preceding the second Wednesday in October next, at ten o'clock A. M."

Thus in 1825 New Hampshire Baptists had a State Convention fully organized. I have no means of knowing what occurred at the adjourned meeting at Gilford. The next information I have is in the "Minutes of the Proceedings of the Baptist Convention of the State of New Hampshire, held at New London, June 27, 28, 1826." In that I read: "Pursuant to previous appointment, the Convention met at the house of Joseph Colby, Esq., in New London, June 27, 1826, at 10 o'clock A. M." Delegates from sixteen "churches presented their certificates, and were received." After attending to a few items of business, they adjourned until the afternoon, and at the adjourned meeting, "Rev. Mr. Williams presented an act of incorporation for the Baptist Convention of the State of New Hampshire." This was unanimously accepted; the former Convention was dissolved, and it was "*Voted*, That the delegates whose names are mentioned in the act of incorporation

THE JOSEPH COLBY HOUSE IN WHICH THE CONVENTION WAS ORGANIZED IN 1826, AND THE GROUP OF DELEGATES TO THE CONVENTION IN 1901. NEW LONDON, N. H.

do form themselves into a Convention, under the name of the Baptist Convention of the State of New Hampshire." After adopting by-laws and regulations for the Convention, they chose the following officers of the Convention: Joseph Colby, Esq., of New London, president; Rev. Nathaniel W. Williams, Concord, first vice-president; Rev. Ira Person, Newport, second vice-president; Rev. James Barnaby, Deerfield, recording secretary; Rev. Michael Carlton, Hopkinton, corresponding secretary; Deacon Philip Brown, Hopkinton, treasurer. Trustees of the Convention: Rev. Otis Robinson, Salisbury; Rev. Benjamin F. Farnsworth, New Hampton; Rev. Ferdinand Ellis, Exeter; Rev. Joseph Elliott, New Ipswich; Rev. Samuel Everett, Milford; Rev. Ezra Wilmarth, Weare. They also elected five trustees and four overseers of New Hampton Academy.

The following is the summary of receipts for that year, collected, of course, under the organization of 1825, and transferred by the treasurer elected that year, to Deacon Brown, the treasurer elected by the new Convention in 1826:

For New Hampton Academy . .	$130.75
For General Purposes	98.59
For the Education Fund . . .	2.00
For Domestic Missions	4.01
For the Heathen School . . .	.12½
For Foreign Missions	7.01

For Indian Missions	$11.50
For Sandwich Islands Missions	1.00
	$254.98½

I may state here that until 1856 the treasurer was accustomed to receive and to print in his reports more or less money for various objects, but in 1855 the Convention appointed a committee "to make some provision in relation to printing the amount contributed by the churches for the various objects in the report of the treasurer," and after that time, only the moneys of the Convention are reported.

The act of incorporation and the Rules and By-Laws are published in the Minutes of 1826. In the act of incorporation, the Convention is authorized to "receive and hold all donations, subscriptions, and legacies, in real or personal estate, to an amount not exceeding thirty thousand dollars, and to use and improve the same for the purpose of promoting foreign and domestic missions, and the education of indigent and pious young men for the gospel ministry, and any other religious charities they may deem proper."

Article 11 of the Rules and By-Laws is as follows: "All associations, churches, societies, and individuals, contributing to the funds of this body in aid of foreign and domestic missions, or for educational purposes, may forward their contribu-

tions directly to the treasurer, specifying or not the object to which they shall be applied."

The Rules and By-Laws were again published in the Minutes of 1830, but nothing is said about a Constitution until 1834 and 1835, in both of which years amendments to the Constitution were made; and in 1837 it was "*Voted*, That the secretary publish the Constitution and its amendments, and the By-Laws of the Convention." They were accordingly published in the Minutes of that year; and preceding them it is stated: "The following Preamble and Constitution were adopted by a meeting of delegates from the several Associations, held at Salisbury, October 12 and 13, 1824, for the purpose of organizing a State Convention." So that although the Convention which adopted this Constitution in 1825 was dissolved in 1826, it seems to have been tacitly understood without any vote on the subject, that the Constitution prepared by the meeting of delegates in 1824, was the Constitution of the new Convention which was organized under the charter approved by the governor of New Hampshire, June 24, 1826.

I may state here that the Domestic Mission Society continued until 1828, when at its annual meeting it was resolved that as a Convention "has been formed and incorporated, which Convention embraces the same object with this society; . . . it is expedient to dissolve this society," and "to pay

into the hands of Deacon Philip Brown, treasurer of the Convention, whatever money and notes now belong to this society." And it was further, "*Resolved, without dissent,* That this society be dissolved, and the treasurer's bond be given up, and it is hereby dissolved."

The statistical table for 1826 was not published until 1828, when the following summary was appended to it: "There are connected with the Convention 70 churches, and 4,637 members, 41 ordained ministers, and 3 licentiates; 32 churches are destitute of pastors, which are supplied with occasional preaching."

The figures given for a number of succeeding years are, I suppose, those of the preceding year, as the Convention met in June, and the Associations not until September. But in 1835 and several following years the Convention met in October, and during those years I conclude the figures given are for the same year as the Convention. In 1841 it was decided to hold future meetings "in June instead of October," and to omit the meeting in 1842, hence the figures afterwards given are probably those of the preceding year until 1845, when at Exeter it was decided to change the time of meeting to October, and to hold an adjourned meeting at Jaffrey; and since then, the Convention has met in October, and of course from that time the statistics of the current year are given.

THE ROOM IN WHICH THE CONVENTION WAS ORGANIZED.

I have inserted in the Appendix a Compendium of the Convention from 1826 to 1901; and in view of the uncertainty about the dates, I give the figures as they stand in the Minutes of the several years, with the exception of those of 1826, which I have inserted in their proper place. A survey of the figures will show that in 1826 the number of members was 4,637, and in 1829 it was 5,698, an increase of 1,061, but in 1830 it was reduced to 5,158. In 1831 no statistics were published. In 1832 the number was 5,747, and then year by year there was an increase until 1844, when 10,855 members were reported; this being the largest number in the history of the Convention. This was the time of the Miller Adventist excitement, when it appears that a large number of persons who joined the churches afterwards fell away. Hence in 1845 there was a decrease, and also year after year until 1851, when the number of members reported was 8,089, a decrease of 2,766 from 1844. Then for two years there was an increase, the number reported in 1853 being 8,376. Then for four successive years there was a decrease, so that the number reported in 1857 was 7,649. In 1858 it was 8,525, an increase of 876 for the year. Then for eight years there was a decrease, and in 1866 the number reported was 7,320. After that there was a gradual increase, so that in 1870 the number reported was 8,156. In 1871, 1872, and 1873, there

was a small decrease each year to 8,096. Then for a number of years there was an increase, so that in 1878 the number reported was 9,210. After this there was a decrease for three years, and in 1881 the number was 8,915. Then for several years there were fluctuations, and in 1889 the number was down to 8,627. After that there was a gradual increase until 1897, when the number reported was 10,001. Since that time there has been a decrease each year, so that in 1901 the number reported was 9,314.

During the last fifty years there has been a great change in the proportion of membership in country and city churches, of which I give the following illustrations, counting as city churches in both cases all those in places which have become cities since the first date. In 1851 there were 11 churches in places which are now cities, with 1,989 members; and 85 country churches with 6,100 members, making a total of 96 churches with 8,089 members, about 24½ per cent in the cities, and 75½ per cent in the country. In 1901 there were 19 churches with 4,607 members in cities, and 68 churches with 4,707 members in the country; a total of 87 churches with 9,314 members, of whom nearly one half were in cities. It will be seen that in 1901 there was in the cities an increase from 1851 of 8 churches and 2,618 members; and in the country a decrease from 1851 of 17 churches and

1,393 members. The following are a few illustrations of the depletion of membership in the country churches, arising largely from the removal of persons from the country to the cities:

Churches.	Members. 1851.	1901.
Acworth	66	30
Bow	81	17
Cornish	176	55
Goffstown	127	38
Hanover	134	61
Hopkinton	161	74
North Conway	72	35
Sanbornton First	157	83
Sutton	84	13
Swanzey	131	68

It may be in place to state here that twenty-three churches which were reported in 1850 have since then ceased to exist, viz., Bedford, Bloomfield, Carroll, Dorchester, Gilmanton, Groton, Hancock, Haverhill, Hebron, Henniker, Hillsborough, Hollis, Jefferson, Marlborough, Meredith First, Milan, Milton Mills, New Hampton, Orange, Sullivan, Unity, Walpole, Wilmot Flat. Going back ten years further, to 1840, I find eleven others that ceased to exist between 1840 and 1850, viz., Alexandria, Antrim East, Francestown, Grafton, Hill, Lee and Lamprey River, Littleton, Nelson, Northumberland, Paper Mill Village, Weare First. Then

going back ten years more, to 1830, there are seven that ceased to exist between 1830 and 1840, viz., Alstead, Chesterfield, Eaton, Enfield and Lebanon, Lempster, Ossipee, Springfield.

In the early years of the Convention it continued the practice of the Domestic Mission Society of engaging ministers for a few weeks at a time to do missionary work in different parts of the state. Thus for the year ending June 23, 1829, payments were made to ten missionaries, amounting to $177.-97; and to four churches, to an aggregate amount of $119.78. That year the treasurer reported a balance on hand of $701.49, and a note states "The above balance consists in goods, amounting to $68.87; securities, $453; uncurrent money, $17; cash, $162.62." In explanation of the word "goods," in the above note, I may say that for several years I find in the treasurer's reports of contribution such items as "2 pairs of feetings and 2 goods, $2.33; 1 pair socks, 50 cts.; 3 hdkfs., 75 cts." goods, $2.33; 1 pair socks, 50 cts.; 3 hdkfs., 75 cts.

Some of the treasurer's reports of the early years are rather mixed, and I find such items as, "paid order No. 1, $4.50; paid order No. 2, $2.06; paid order No. 3, $28.50"; and there is nothing to show to whom or for what these amounts were paid. But I have gone through the reports carefully, and have noted the amounts which are stated to have been paid to churches. The first payment of this

kind was in 1828, when $15 was paid to "Chester church," and from that time to October 7, 1901, I find that appropriations were paid to eighty-five churches, in aggregate amounts to each varying from $15 to $5,166.80, and making the total paid to churches, $105,315.85.

Of these eighty-five churches, twenty have ceased to exist, viz., Antrim East, Boscawen, Carroll, Dorchester, Francestown, Hancock, Hebron, Henniker, Hillsborough, Hollis, Lancaster, Littleton, Loudon, Marlborough, Marlow, Nelson, Plymouth First, Springfield, Unity, Wilmot Flat.

Thirty-five of these churches are still aided by the Convention, viz., Amherst, Berlin, Campton Village, Chesham, Chester, Concord Swedish, Cornish, Danbury, Dunbarton, East Washington, East Weare, East Westmoreland, Fitzwilliam, Goffstown, Goshen, Hinsdale, Londonderry, Lyme Center, Manchester Swedish, New Ipswich, North Conway, North Sanbornton, Northwood, Peterborough, Pittsfield, Plymouth Second, Portsmouth People's, Salem, Salisbury Heights, Sanbornton First, South Acworth, South Hampton, Whiteface, Wilton, Woodstock.

Twenty-five of these churches are now self-supporting, and some of them are among the strongest churches in the state. They are Antrim, Bradford, Claremont, Crown Hill Nashua, Dover, Exeter, Franklin Falls, Greenville, Hampton Falls, La-

conia, Lakeport, Lebanon, Meredith, Meriden, Merrimack-street Manchester, Newton, Seabrook, South Lyndeborough, Stratford, Stratham, Suncook, Sutton, Troy, Warner, West Derry.

Of the others, Londonderry Depot has wisely united with the other church in the same town, Effingham is a member of an Association in Maine, Richmond has not attempted to sustain preaching for a number of years, and Canaan has not done so for more than a year, and Jefferson has joined the Free Baptist denomination. In the Appendix there is an account of the aggregate amounts paid to the several churches aided by the Convention.

Since the Convention adopted the plan of making appropriations direct to the churches, and ceased to employ temporary missionaries, it has a number of times employed a general missionary; and sometimes the offices of missionary and financial agent have been combined. But each time until now it has been found difficult to obtain funds with which to pay these missionaries, and in consequence of this they have been discontinued. But encouraged by the large legacy bequeathed to the Convention by the late Mr. Daniel S. Ford, the board elected Rev. C. L. White to the office of general secretary early in the year 1900, with the arrangement that he would devote his whole time to the missionary and other work of the Convention. Mr. White labored assiduously and successfully for

fifteen months, and then being called to another sphere of labor, he closed his work for the Convention on September 1, 1901. But the board found a worthy and promising successor in Rev. O. C. Sargent, who took up the work on the same day that Mr. White relinquished it, and it is hoped that this arrangement will continue.

It has been stated that it was tacitly understood that the Constitution prepared by the meeting of delegates held at Salisbury in 1824 was the Constitution of the Convention when it was reorganized in 1826. This Constitution continued in force until 1859, when a new one was adopted. The first article of this Constitution provided for changing the name from "The Baptist Convention of the State of New Hampshire" to "The New Hampshire Baptist Convention." The second article was changed so as to read, "The grand object of this Convention shall be to promote the preaching of the gospel in this state." The sixth article provided for only one secretary instead of two. This Constitution with occasional slight changes continued in force until 1900, when a number of changes were made, so that the result may be properly called a new Constitution. These three Constitutions, with the last as amended in 1901, are inserted in the Appendix.

In the early years of the Convention, a number of different societies were formed, which held their

annual meetings during the time of the meetings of the Convention. They were, The New Hampshire Baptist Sabbath School Union; The New Hampshire Branch of the Baptist Tract Society; The New Hampshire Branch of the Northern Baptist Education Society; The New Hampshire and Foreign Bible Society, auxiliary to the American and Foreign Bible Society; The New Hampshire Baptist Anti-Slavery Society; The Educational Society in the interests of the New Hampton Institution; and the Pastoral Association. It being found inconvenient to hold so many different meetings, these societies were from time to time dropped, with the exception of the Pastoral Association which continued until 1878, when it was changed to "The Conference of Baptist Ministers in New Hampshire" with the special design of providing for the aid of disabled and indigent ministers. But other societies have arisen which now hold their annual meetings in connection with that of the Convention. These are, The New Hampshire Baptist Sunday School Convention; The New Hampshire Baptist Historical Society; The New Hampshire Baptist Young People's Society; The Woman's Baptist Home Mission Society of New Hampshire; and The Woman's Baptist Foreign Missionary Society.

The following officers and trustees of the Con-

LEWIS E. STAPLES

PORTSMOUTH, N. H.

Treasurer of the Convention.

vention were elected at the annual meeting held at New London, October 16, 1901:

President: Hon. G. A. Worcester.
First Vice-President: Rev. N. L. Colby.
Second Vice-President: Rev. J. H. Robbins.
Secretary: Rev. O. C. Sargent.
Treasurer: L. E. Staples.
Board of Trustees—Ministers: Revs. William Hurlin, N. F. Tilden, J. H. Nichols, H. H. Manser, F. L. Knapp, A. E. Woodsum, G. W. Gile, G. B. Merritt, E. C. Goodwin, D. S. Jenks, George Bullen, J. B. Lemon, M. F. Johnson. Laymen: Dea. George Holbrook, Hon. D. H. Goodell, Hon. H. A. Yeaton, Hon. I. J. Dunn, E. M. Shaw, O. D. Crockett, B. M. Craig, J. E. Fernald, E. H. Brown.
Executive Committee: The president, the treasurer, the secretary, and for Dublin Association, I. J. Dunn; Meredith, B. M. Craig; Milford, Dea. George Holbrook; Newport, O. D. Crockett; Portsmouth, Rev. A. E. Woodsum; Salisbury, Rev. J. H. Robbins.
Finance Committee: D. H. Goodell, 1900-1902; H. A. Yeaton, 1900-1903; E. M. Shaw, 1901-1904.
Auditors: J. F. Jones, Edward Hargraves.

A complete list of all the officers of the Convention from 1826 to 1901 will be found in the Appendix.

CHAPTER IV.

Baptist Ministers.

The late Ebenezer E. Cummings, D. D., prepared a biographical catalogue of the Baptist ministers in New Hampshire from 1755 to 1832, and in 1882 he presented this catalogue to the Conference of Baptist Ministers in New Hampshire. It contained sketches of 132 ministers. In 1890, Rev. Wm. Hurlin was requested to prepare a transcript of this catalogue for the New Hampshire Baptist Historical Society, and also to complete the biographical sketches it contained. He finished this work in 1895, when the last two named in it passed away. These were Rev. S. Coombs, aged 95 years, and Rev. E. Worth, aged 90 years. Mr. Hurlin was also requested to prepare another biographical catalogue of pastors who had come into New Hampshire since 1832. He completed this new catalogue to September, 1892, sixty years, and it is now deposited, with his transcript of the catalogue of Dr. Cummings, in the fireproof State Library at Concord. It contains between three and four hundred quarto pages, and has in it 535 names. It is known that 282 of these have died, 217 are supposed to be still living, while of 36 very little is known since they left New Hampshire, and it is probable that they have all passed away. Between

September, 1892, and September, 1901, 75 other pastors came into New Hampshire, so that the total number of Baptist pastors in this state for 147 years is 742. Rev. D. Donovan has been requested to prepare a third catalogue of pastors coming into the state after 1892. A list of ministers resident in the state September, 1901, will be found in the Appendix.

BIOGRAPHICAL SKETCHES.

Of the ministers whose names are on the list of Dr. Cummings as being pastors in the state before 1832, I give brief sketches of the following:

Thomas Baldwin, D. D., was born in Bozrah, Conn., December 23, 1753. He removed to Canaan, N. H., with his mother, when he was sixteen years old. He worked as a blacksmith and carpenter, and also began to study law. He was converted in 1780, and was baptized in 1781 by Rev. Elisha Ransom of Woodstock, Vt., and then giving up his legal studies, he resolved to devote himself to the ministry of the gospel. He was ordained June 11, 1783, and was pastor of the Baptist church in Canaan until 1790, when he became pastor of the Second Baptist Church in Boston, and held that position until his sudden death at Waterville, Maine, August 29, 1825. While he was at Canaan, he composed his famous hymn, "From whence doth this union arise," etc., while returning

on horseback, late at night, from a meeting which he attended at Newport.

John N. Brown, D. D., was born in Hudson, N. Y., in 1803, was pastor at Exeter, N. H., from 1829 to 1838, and a professor at New Hampton Institution from 1838 to 1844. He was afterwards famous as an author and editor, until he died at Germantown, Pa., May 15, 1868.

Rev. Stephen Coombs, was the son of Rev. Simeon Coombs, and was born at Jamaica, Vt., June 30, 1799. He was baptized by his father in 1820, and was ordained at Hyannis, Mass., in 1824. He was pastor of five churches in Massachusetts, and of nine in New Hampshire, and afterwards resided many years at East Concord, where he died, March 11, 1895, aged 95 years and 8 months.

Ebenezer E. Cummings, D. D., is remembered by many of the present day. He was born in Claremont, November 9, 1800, and was ordained pastor at Salisbury, September 17, 1828. In 1832 he became pastor of the First Baptist Church in Concord, and remained there for eighteen years. He then left the state for about two years, and on January 11, 1854, he was recognized as pastor of the newly formed Pleasant-street Church, Concord, and continued there until April, 1868, a little more than fourteen years. He then relinquished pastoral work; but for a number of years continued to preach considerably. He continued to reside in

Concord, until he died February 22, 1886. He was a member of the board of the Convention for fifty-one years, the longest of any one in its history, and during this time he was vice-president four years, and president five years, viz., 1837, 1844, 1845, 1857, 1858.

Rev. John Peacock, formerly well known as an evangelist, was born in Amherst, May 3, 1804, was baptized in 1823, and was ordained in Canaan in 1830. He was pastor of several churches in New Hampshire, but spent a large part of his life as an evangelist, and during the forty years of his active ministry he was blessed with more than two hundred revivals. He died in Amherst, June 13, 1876.

Rev. Ira Pearson (formerly Person) was born in Windsor, Vt., September 28, 1791, and was ordained pastor at Hartland, Vt., June 30, 1819. In July, 1821, he became pastor at Newport, N. H., and remained there fourteen years, and after being away nearly three years, he returned for a second pastorate, and remained until November, 1842. During his pastorates of about nineteen years at Newport, 350 were added to the church by baptism. In 1872 he again returned to Newport to reside, and he died there August 22, 1882. He was a trustee of the Convention six years, vice-president six years, and president four years, 1831-34.

Baron Stow, D. D., was born in Croydon, June

16, 1801, and was ordained pastor at Portsmouth, October 24, 1827, and remained there until October, 1832, when he became pastor at the Baldwin Place Church, Boston, and remained there until 1848. He then went to Rowe-street Church, Boston, and continued until 1867. Then he became one of the staff of the "Watchman and Reflector." He died in Boston, December 27, 1869. He was a vice-president of the New Hampshire Baptist Convention for three years.

Rev. Edmund Worth was born in West Newbury, Mass., October 12, 1804, and was ordained pastor of the church in Hebron, N. H., October 7, 1830, and continued there until 1834. Then for about twelve years he was editor in Concord, first of the "Baptist Register," and then of the "Baptist Observer." In 1843 and 1844 he was also pastor at Boscawen, and in 1845 he aided in forming the Fishersville (now Penacook) church, and was its pastor until 1856. He then became pastor of the Baptist church in Kennebunk Village, Maine, and held that position until June, 1889, when he resigned on account of old age. He died in Kennebunk Village, April 5, 1895. He was recording secretary of the New Hampshire Baptist Convention for nineteen years, from 1834 to 1855, with the exception of 1838, 1839, 1840, being the second in the length of time of holding the office of secretary.

I might go on to write of Revs. Elisha Andrews, John Atwood, James Barnaby, Mark Carpenter, Lewis E. Caswell, Samuel Cooke, Joseph Davis, Ferdinand Ellis, William Lamson, D. D., Dura D. Pratt, Otis Robinson, Eli B. Smith, D. D., William Taylor, Leonard Tracy, Oren Tracy, Gibbon Williams, Nathaniel W. Williams, and many other worthy ministers, who were prominent in the early years of the Convention, and before its formation.

When the writer came into the state in March, 1866, he at once looked in the Minutes of 1865 to see who were the brethren with whom he was to be associated in his future work. He was already acquainted with and highly esteemed several of them, and he soon became acquainted with others who were equally worthy of regard. But it may be well to note here that of the twenty men who were elected members of the board in 1865, only two are now living: W. N. Clarke, D. D., of Hamilton Theological Seminary, N. Y., and Rev. A. Heald, who now resides at West Gardner, Mass. And of four others who were elected in 1866, only two are now living: D. W. Faunce, D. D., of Providence, R. I., and N. C. Mallory, D. D., now living near Warren, Illinois.

W. H. Eaton, D. D., who was called from us only a few years ago, was president in both those years. He was born in Goffstown, September 4, 1818, and he died in Nashua, June 10, 1896. He had only

three pastorates, the Second Salem, Mass., 1849-54; Nashua, N. H., 1856-70; and Keene, N. H., 1872-89. In the interval between his Salem and Nashua pastorates, he collected twenty-five thousand dollars for Colby Academy, and in 1866 and 1867, having obtained leave of the Nashua church, he collected one hundred thousand dollars for the same institution; and in the interval between his pastorates at Nashua and Keene, he raised two hundred thousand dollars for Newton Theological Institution. He was a member of the board of the New Hampshire Baptist Convention for forty consecutive years, being second to Dr. Cummings as to length of service. During that time he was vice-president four years, and president two years, 1865, 1866, and he filled many other important offices in the denomination, both in New Hampshire and in other states. He was strong and decided in the opinions which he held, and was always ready to contend for them, and at first sight there was something in his manner that to some persons seemed forbidding, but one had only to come into closer connection with him to find that he was kind, loving, and affectionate.

Lucien Hayden, D. D., was one of the vice-presidents of those years. He was born in Winsted, Conn., October 31, 1808. In October, 1837, he began to preach in Dover, N. H., and was ordained there June 5, 1838, and remained there four years.

After this he was at New London eleven years, and at Dunbarton nearly six years. He also filled pastorates in Massachusetts and Vermont. He died at the Nugent Home for ministers, in Germantown, Pennsylvania, November 10, 1896. He was a trustee of the Convention seven years, vice-president four years, and president two years, 1867, 1868. He was a good and useful minister, somewhat reserved in manner, but frank and kind to those who became intimately acquainted with him.

Rev. Noah Hooper was the other vice-president. His father, Noah, and his grandfather, William, were also Baptist ministers, and both of these rendered service in New Hampshire. He was born in Saco, Maine, November 11, 1806, and was ordained at Woburn, Mass., August 31, 1837, remaining there three years. Then he was at Exeter, N. H., five years, at Deerfield two years, at Great Falls (now Somersworth) seven years, at Newburyport, Mass., five years, and again at Exeter, N. H., ten years. After closing his pastoral work in 1871, he rendered efficient service to many pastorless churches as stated or occasional supply. He was a member of the Convention board twenty-seven years, during which time he was vice-president four years, and president two years, 1869, 1870. He died at Exeter, March 4, 1896. He was an earnest and devoted minister, and a faithful and affectionate friend. In a letter to the writer a short time

before his death, he wrote: "I have had good settlements, enjoyed precious revivals, been very happy in my work, and now, at nearly ninety years of age, I am living in the midst of kind hearts and sympathetic friends, waiting my Father's call, 'Come home.'"

Rev. Jeremiah D. Tilton was born in Deerfield, September 16, 1816. He commenced preaching in Limerick, Maine, in June, 1850, and was ordained in 1851. He came to New Hampshire in 1854, and spent the rest of his life in this state. He was pastor at First Sanbornton twelve years, at Milford seven years, at Baker's River, Rumney, nine years, then again at First Sanbornton three years. He then resided at Milford without pastoral charge for six years, and afterwards at Tilton two years, and died there October 5, 1893. He was a member of the board for thirty-two years, and during that time he was vice-president two years, and president two years, 1871, 1872. He was a prominent and faithful member of the board, always at his post, and careful to know the reasons for every appropriation that was made.

Rev. L. D. Hill was born in Ohio, December 6, 1817, and after preaching two years in Ohio, he was ordained pastor at Woonsocket, R. I., December 9, 1847. He was then pastor at Dover, N. H., for three years, 1851-53, and after two pastorates in Maine, he returned to Dover for four years further

service, and then went back to Maine for the remainder of his life, and died at Waldoboro, August 29, 1884. He was a trustee of the New Hampshire Baptist Convention for four years. It may not be out of place to say here, that if the services of the writer have been of any special value to the Baptist interests of New Hampshire, it is due, in the providence of God, to Brother Hill, who, without the knowledge of the writer, or any suggestion from him, wrote to Rev. David Gage, then the state missionary, that he would do well to secure the services of the writer for some church in New Hampshire; and this led to my becoming pastor at Antrim, and to all that has followed in the thirty-six years since then.

Rev. David Gage was born in Wilton, December 21, 1809, and spent his whole ministerial life in this state. He was ordained at East Washington in 1835, and remained until 1846, and was then at New Boston until 1855. On March 18, 1855, he became the missionary of the Convention, and in that capacity he was pastor at Acworth and at Marlow, 1857-61. In April, 1862, he became the general missionary and financial agent of the Convention, and held the position until he resigned it in October, 1878. He was a trustee of the Convention five years, and vice-president two years. He died in Manchester, May 11, 1887. For many years he was well known in the state as Father

Gage, and he did much good work among the feeble churches.

King S. Hall, D. D., was long a prominent minister in the state. He was born in Groton, October 22, 1819, and was ordained pastor at Hopkinton, April 26, 1846. Then he was at Lake Village (now Lakeport), 1851-58; and at Merrimack-street Manchester, 1859-61. After that he was pastor at Methuen, Mass., five years, and returned to New Hampshire in 1867, to become pastor at Lake Village a second time, and remained there until 1879. He then became pastor at Rumney for two years, and after that returned to Lake Village to reside, without pastoral charge, and died there April 9, 1888. He was a trustee of the Convention, 1849-53; corresponding secretary in 1855; recording secretary, 1856-58, and after these offices were combined, secretary 1859-61, 1867-77, so that he was a secretary of the Convention eighteen years, being third in the length of service in that department. He was an earnest, able, and faithful servant of the Convention, and introduced several improvements in the contents and in the arrangement of the published Minutes. With the exception of the five years at Methuen, Mass., his whole life was spent in New Hampshire.

I might go on to speak of Rev. A. Colburn, who was secretary of the Convention, of Revs. Oliver Ayer, A. W. Chaffin, C. W. Flanders, D. D., Frank

Merriam, Luther C. Stevens, Joseph Storer, and others who were members of the board; and of Revs. S. G. Abbott, J. M. Coburn, Foster Henry, J. S. Herrick, F. W. Towle, and others who were pastors in 1865 and 1866.

Since that time a large number of good, true, and useful men have become pastors in New Hampshire; and have also finished their course, and have been called home. Among them I may name Revs. S. L. B. Chase, T. W. Chase, D. D., C. H. Corey, D. D., E. J. Emery, S. C. Fletcher, G. W. Gardner, D. D., H. G. Hubbard, and N. M. Williams, D. D., but I will refer specially to only two.

W. H. Alden, D. D., was born in Middleboro, Mass., April 14, 1825, and was ordained pastor at Attleboro, Mass., September 1, 1852. He remained there five years, and was then at First Lowell seven years, and at the Tabernacle Church, Albany, N. Y., seven years. In March, 1868, he became pastor at Portsmouth, N. H., and held that position twenty years. When he resigned there, he decided not to take another pastorate, but he was acting pastor to several important churches; and at Westboro, Mass., he occupied that position four years. He loved to preach, and continued in active service until the spring of 1900, when his health failed. The writer met him in June of that year, and in several letters afterwards he spoke of the pleasant prospect of our meeting at the Convention

in October in Portsmouth, where he retained his summer home. But he died in Portsmouth, October 2, 1900, and the writer was prevented by illness from attending his funeral. He was a member of the board of the New Hampshire Baptist Convention twenty-two years, and was vice-president in 1883, and president in 1875. He was a good and attractive preacher, and his manner was kind, cordial, and sympathetic, and he always received his friends with a smile.

W. V. Gardner, D. D., was born in Wales, Great Britain, in 1833, and was ordained in his native village when he was twenty years old. He came to the United States in 1856. He had pastorates in New York, New Brunswick, and Boston, and came to the First Concord Church in 1875, and was pastor there nine years. From there he went to Bridgeport, Conn., where he was pastor eight years. He then gave up pastoral work and continued to reside in Bridgeport, and preached as he had opportunity. He died in Bridgeport, November 23, 1892. He was a member of the board nine years, of which time he was vice-president two years, and president two years, 1880, 1881.

There have also been numerous good and talented ministers who have spent some years as pastors in New Hampshire, and are still living, and are now doing good service in other states. Among these it may not be invidious to name Revs.

C. R. Brown, D. D.; John N. Chase; W. N. Clarke, D. D.; C. B. Crane, D. D.; W. H. Eaton; J. K. Ewer; D. W. Faunce, D. D.; J. H. Gilmore, Ph. D.; J. A. Johnston; W. C. McAllester, D. D.; G. W. Nicholson; C. A. Piddock; Rush Rhees, D. D., LL. D.; and R. G. Seymour, D. D.

A number of prominent Baptist ministers who never held pastorates in this state were born here. Among those of them who have passed away I will name Revs. M. H. Bixby, D. D.; N. T. Dutton; J. S. Eaton; J. C. Foster, D. D.; A. J. Gordon, D. D.; E. L. Magoon, D. D.; and D. P. Morgan. And of foreign missionaries, I may name Nathan Brown, D. D., C. H. Carpenter, J. W. Johnson, and B. C. Thomas.

We have also had many laymen who have been deeply interested in the work of the Convention, and among those of them who have passed away I may name J. S. Brown, Philip Brown, Anthony Colby, Joseph Colby, T. B. Garland, J. A. Gault, William Gault, F. S. Crawford, J. S. Crockett, H. C. Moses, and S. S. Page. I will make special reference to one who had an *official* connection with the Convention longer than any other person.

Abram J. Prescott was born in Deerfield, but spent most of his life as a business man in Concord. He was treasurer of the Convention from 1851 to 1884, thirty-three years, and he thus served the

Convention without financial compensation. He was deeply interested in the work of the Convention, and was ever awake to every thing connected with it. After resigning the office of treasurer, he was a trustee for four years, thus making thirty-seven years of connection with the board. He died in Concord, July 4, 1891.

CHAPTER V.

The New Hampshire Declaration of Faith.

This document is a very important one because it has been so largely adopted by Baptist churches throughout the country. The late Edward T. Hiscox, D. D., in his "New Directory for Baptist Churches," published in 1894, says of it: "No other creed form has attained to anything like its general circulation among American Baptists. . . . About 100,000 copies have been circulated with the author's manuals alone, besides its wide dissemination by other means. . . . On the whole, for common use among Baptists, no other form of doctrinal statement has so much to commend it as this, though none can be claimed as perfect."

This being so, the preparation and the publication of this document become an important part of the history of the Baptists in New Hampshire. At the meeting of the New Hampshire Baptist Historical Society in 1890, it was "*Voted*, To request

Brother Hurlin to prepare a statement of the circumstances attending the formation of the New Hampshire Confession of Faith." In response to this request, the writer made a thorough investigation of the matter; and the result of this was published in the Minutes of the New Hampshire Baptist Anniversaries for 1891, and is republished here.

The first reference to this matter is in the Minutes of the New Hampshire Baptist Convention for 1830, in which year the meeting was held at Cornish. Under date of June 24 is the following:

"WHEREAS, The Baptist denomination of Christians is believed to be united in their views of the important and essential doctrines and practice of our holy religion, (although their declarations of faith are not in precisely the same language as it is desirable they should be,) therefore

"*Resolved*, That Brethren N. W. Williams, Wm. Taylor, and I. Person be a committee to prepare and present at our next annual session, such a Declaration of Faith and Practice, together with a Covenant, as may be thought agreeable and consistent with the views of all our churches in this state."

In 1831 the Convention was held at Hopkinton, and under date of June 22 I find the following:

"The committee appointed last year to prepare and present a concise and scriptural Declaration of

Faith and Practice, reported that they had made some progress in the work assigned them, but owing to peculiar circumstances, had not been able to complete it. At their request, the committee were discharged, and Rev. I. Person appointed to finish the work and report to the board of this Convention as soon as convenient."

In the records of the board I find the following under date of Portsmouth, June 26, 1832:

"Rev. I. Person presented his report in relation to the Articles of Faith and Practice which he was sometime since appointed to prepare.

"*Resolved*, That we accept Brother Person's report, and that the articles prepared by him be referred to a select committee consisting of Stow, Brown, and Going, with the author."

Turning again to the Minutes of the Convention, under date of June 28, 1832, the session being at Portsmouth, I find:

"The committee to whom the board had referred the Articles of Faith and Practice, prepared by Brother Person, reported in favor of adopting them with some slight alterations; but after some discussion it was resolved to refer them to the disposal of the board."

There is no further reference to them in the Minutes of the Convention; but in the records of the board meeting at Portsmouth, June 29, 1832, is the following:

"The Articles of Faith, etc., as revised by the committee of the Convention, were presented, and after some discussion, voted to refer them to Brethren Stow and Brown to be revised and presented at the next meeting of the board."

The next meeting of the board was held at Hanover, August 28, 1832; but there is no reference to these "Articles" in the records of that meeting. But at the following meeting, held at Deerfield, October 10, 1832, I find: "Heard the report of the committee to prepare Articles of Faith, Covenant, etc., presented by Rev. John N. Brown. During the consideration of the report, the president and secretary arrived, and the time having come for the Salisbury Association to commence the business of their annual meeting, the board adjourned to meet immediately after the public services of this morning."

At the adjourned meeting, this matter was deferred on account of other business, and in the evening I find: "Resumed the consideration of the Declaration of Faith, etc., continued the discussion of it, taking up each article separately, until a late hour, when the board adjourned to meet tomorrow morning at eight o'clock." In the morning they met according to adjournment, and resumed the consideration of the Declaration of Faith, etc.

"*Resolved*, That the report of the committee ap-

pointed to prepare the Declaration of Faith be accepted, and the committee discharged.

"*Resolved*, That Brother Brown be requested to prepare a copy of the Declaration of Faith, etc., as presented by the committee, together with such alterations and additions as have been suggested by the board, and present it at the next meeting of the board.

"Appointed Brethren Gault, Cummings, and Brown to make inquiry in regard to the most practicable methods of printing and circulating the Declaration of Faith, etc., among the churches."

The next meeting of the board was held at Concord, January 15, 1833, and in the records of the meeting I find:

"Ordered, that the word 'article,' or 'articles,' be erased wherever used in reference to the Declaration of Faith prepared by the committee of this board, and that the word 'Declaration' be inserted in place of the same.

"Rev. J. N. Brown presented the Declaration of Faith, prepared for the press according to the request of the board at their last meeting."

At an adjourned meeting of the board held on the same day, it was—

"*Resolved*, That the Declaration of Faith and Covenant, prepared by Brethren Stow and Brown, and now read before the board of this Convention,

are entitled to their unanimous approbation, and are by them cordially recommended to the adoption of the churches.

"*Resolved,* That the copy of the Declaration of Faith, etc., be offered to Bro. Daniel Chase of Concord, on condition that he shall secure the copyright for the same, get the copy stereotyped, print the same on fine paper, do them up in strong blue covers, and furnish them to the churches and ministers in this state for two dollars and fifty cents per hundred copies, or thirty-six cents per dozen. Brother Chase, being present, engaged to take the copy and print it on the above conditions."

I find no further reference (at that time) to this Declaration, etc., either in the records of the board, or in the Minutes of the Convention. It is not mentioned in the report of the board at the next meeting of the Convention.

From the foregoing it would seem difficult to decide as to the authorship of this Declaration and Covenant. The following is a summary of the records on this matter. In 1830 the Convention appointed a committee of three to prepare a Declaration of Faith and a Covenant. That committee made some progress, and then in 1831 they were at their own request discharged, and one of their number, Rev. I. Person (afterwards spelt Pearson), was appointed to finish the work. He presented to the Convention of 1832 what he had prepared, and

it was accepted, and referred to "a select committee" of three persons in addition to the author. This committee reported in favor of adopting the articles "prepared by Brother Person . . . with slight alterations," but after discussion, the Convention voted to "refer them to the disposal of the board."

The board referred them to two members of the select committee, Brethren Stow and Brown, to be revised and presented at a future meeting. In October, 1832, Rev. J. N. Brown presented the report of this committee, and after a long and protracted consideration, article by article, it was accepted, and Rev. J. N. Brown was requested to prepare a copy of it, including such alterations as had been suggested by the board. At a subsequent meeting, the board voted still further amendments, and then Brother Brown presented the amended copy, and it was unanimously approved by the board, and recommended to the churches of the state.

Thus far the indications are that it is the work of Rev. I. Person, revised by Revs. B. Stow and J. N. Brown, and largely altered by the full board, and then finally prepared for the press by Rev. J. N. Brown. It is to be noted here, that in the resolution by which the board approved and recommended it, they speak of it as "The Declaration of Faith and Covenant prepared by Brethren Stow

and Brown," thus indicating these two as joint authors. But in 1853, Rev. J. N. Brown republished the Declaration and Covenant, under the title of "The Baptist Church Manual," "with such revision as, on mature reflection, he deems called for, after the lapse of twenty years," and also "supplying two new articles, one on Regeneration and Faith, and the other on Sanctification." In the advertisement to this pamphlet, Mr. Brown claims the authorship of the original publication, and this would seem to settle the question, which is otherwise obscure. It is probable that Mr. Brown composed the work, while others made suggestions with reference to it.

REV. O. C. SARGENT

MANCHESTER, N. H.

General Secretary of the Convention.

THE BAPTISTS OF NEW HAMPSHIRE IN EDUCATION.

By Rev. O. C. Sargent.

Baptists represent that branch of the Christian church which has held tenaciously through all these years to the Lordship of Christ and the supremacy of the Scriptures. They have held and taught the Fatherhood of God and the brotherhood of man. The first they found in their loyalty to the Son, "He that honoreth not the Son, honoreth not the Father," John v. 23; "Whosoever denieth the Son, the same hath not the Father," 1 John ii. 23. The second they found in the all-sufficiency of the Bible in matters of faith and practice. Their shield has thus borne on its front a Christo-centric theology, and on its reverse side, that inevitable deduction voiced in the golden rule. If you accept this as our definition for Baptist, we do not think that the genus known as the New Hampshire Baptist will need any other designation. Their history is found in common with the larger body whose history they share and whose achievements they glory in.

By education I mean "all that disciplines the

mind, enlightens the understanding, corrects the temper, cultivates the taste, and forms the manners and habits of a people." Here is a broad and deep field. It touches no one segment of human nature. Its aim is the completion of the whole round life, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the fulness of Christ," Eph. iv. 13.

With such a field for service we do not see how Baptists could be other than active workers. President Faunce of Brown quotes the president of Newton as lamenting "our lack of share in the thoughtful life of our century"; offering as an apology, "our spirit has led us rather into executive and administrative service." But President Faunce well says: "It is impossible to lead in action for any length of time unless we lead in thinking as well."

The question of the Baptists' share in education is a question of history, so far as it relates to the past. It is a question of observation and comparison, so far as it relates to the present. And certainly the facts are open to all. This work has not been done in a corner. The conspicuous leaders who have held aloft the bright torch of real learning in all these years have neither been strangers to our doctrines nor ashamed to bear our name. Many seem anxious to discover an unbroken succession of

outward form since the day of the Apostles; while a larger number are old-fashioned enough to insist on a going "back to Christ"—to Christ in thought and practice—to Christ as interpreted by "men who spake from God, being moved by the Holy Ghost."

If the Baptists have stood for the Lordship of Christ and the supremacy of the Scriptures we shall discover the foundations of their educational work in the precept or example of the "Old Book." In hunting for the ancient lamps of learning, brighter than all others is found this lamp which was fed by the pure oil of piety and patriotism of God's holy people. The divine drama of Job deals with subjects celestial and terrestial, objective and subjective. It sweeps the whole wide universe of knowledge and whispers to the devout ear the secrets which common souls are but faintly comprehending even now.

In the world of action, we find Abraham and Moses,—Moses who "was instructed in all the wisdom of the Egyptians,"—Joseph, Nehemiah, Mordecai, Daniel,—Daniel and his three companions were found to be "ten times better in knowledge and skill in all learning and wisdom" than the noted Chaldeans. Dan. i. 17.

The New Testament is not wanting in evidence that they who wrote it, or they who acted in the things recorded, were in the front ranks of the

lovers of and promoters of education,—Luke, as a physician and writer; John with a spiritual, metaphysical insight not alone of man, but of God and the true life; Paul with vision and grasp of thought, and power of expression. The New Testament stands as a piece of literature in no mean place, and in the realm of moral philosophy, the source and spring of all. Paul's caution, "Lay hands hastily on no man" (1 Tim. v. 22), is abundantly justified by his preparation at the feet of Gamaliel for service in the Jewish church, and by the "university extension," with Christ in the desert of Arabia. Starting with such an ancestry, enriched by such examples and such a literature, inspired by the same Christ, it is not strange that we find the Christ-lover a lover also of all that makes men Christ-like.

From this period, we step across the centuries to the period when others came to name (because of this practice) the sect everywhere spoken against, as Anabaptist, Antipedobaptists, or simply Baptists.

In these years of enlightenment, of enlargement, of an awakening from the long stupor and death, what part has been borne by those who are known today by the simple designation of "Evangelical Christians"? Have learning and vital religion any connection? Who snatched the torch of the dying light in the dark ages and held it aloft for the

world's slumbering and benighted millions? The erstwhile monk who wrenched the chained Bible from its cloistered prison, and dead language, and gave his whole nation the Word of Life in the language in which they were born. It is a well-known fact that the open Bible stands for the door of the temple of knowledge. Learning and literature, arts and science, are the first fruits of an understood Bible.

To say, therefore, that Baptists have ever stood for the Lordship of Christ and the supremacy of the Scriptures is to raise presumptive evidence that Baptists are lovers of and promoters of education. And this presumption is grandly fulfilled in the history of our country during the last century.

To show what interest the Puritans had in education I will quote these memorable words on the Johnston Gate of the main entrance to the yards of Harvard University:

"After God had carried us safe to New England
And we had builded our houses,
Provided necessaries for our livelihood,
Reared convenient places for God's worship,
And settled the civil government,
One of the next things we longed for
And looked after was to advance learning
And perpetuate it to posterity,
Dreading to leave an illiterate ministry
To the churches when our present ministers
Shall lie in the dust."

Well may they who reared that gate in 1890, add, "New England's First Fruits."

Here were the sentiments abroad at that day. These were the opinions held by the fostering minds when the nation was born. The Pilgrims landed in 1620. The General Court of the Massachusetts Bay on October 28, 1636, barely sixteen years later, "agreed to give 400 pounds towards a school or college."

November 15, 1637, by the same general court the college was ordered to be established at Newtowne.

In 1638 a non-conforming clergyman, John Harvard, died and willed all of his library and half of his fortune to this newly established college. In the same year Newtowne was changed to Cambridge, and the infant school was termed Harvard College. Was John Harvard a Baptist? I have heard it so stated, but have not been able to verify it. Certain it is, however, that its first president, Henry Dunster, was severely dealt with by the established order for conforming to practices firmly held by Baptists today. The supremacy of the Bible in the life of John Harvard is constantly suggested by that noble statue of this godly man, with the open book from which he is preaching. A like trouble arose with President Increase Mather. Evidently the fight on all these questions was on at this time. The whipping-posts and gallows for

witches, and banishments, these were the settings which gave emphasis to doctrines so highly prized by them and graciously enjoyed by us. But before leaving Harvard's history we must mention the fact that the first endowments came from Thomas Hollis, an English merchant, and a Baptist. He established two chairs; one in Divinity, and one in Mathematics and Natural Philosophy. He was the chief benefactor of the first century of Harvard's life. The breadth of his spirit is shown in his appreciation of the different departments of study and in a far more significant fact that no religious tests should ever be applied to student or teacher.

And now we come to the distinctive movement in which these separatists took hold in a very definite way of this matter of education. Roger Williams went to the Rhode Island Plantation. John Clark, Nicholas Brown, and spirits of like temper, consorted together. The Philadelphia Association under the lead of that Welsh Baptist, the Rev. Morgan Edwards, sent James Manning, a Princeton graduate, to this smallest of all the colonies to establish "a seminary of polite literature, subject to the government of the Baptists." Was there any call in 1762 for a distinctive college and a distinctive denomination? Let history answer. Once the bill for a charter was defeated. Again it was perverted by the clause of the religious test.

Again it was fought through to a successful issue. The seal of freedom set by John Harvard, Thomas Hollis, Henry Dunster, and Increase Mather on education among the Puritans in the seventeenth century, was the same seal with an extra stamp upon it as that affixed by these noble men to the mother of free schools in the eighteenth century, Brown University. Who can estimate the controlling influence of the freedom of thought in such a place and at such a time!

Let me quote from the charter, this bow of promise set in the educational skies of the new nation.

The Board of Trustees numbers thirty-six, "of which twenty-two shall forever be elected of the denomination called Baptists, or Antipedobaptists; five shall forever be elected of the denomination called Friends, or Quakers; four shall forever be elected of the denomination called Congregationalists; and five shall forever be elected of the denomination called Episcopalians." And the Board of Fellows, twelve in number, must be made up in this wise: eight Baptists and "the rest indifferently of any or all denominations."

Moreover the charter specifies "that into this liberal and catholic institution shall never be admitted any religious tests. But on the contrary, all the members hereof shall forever enjoy full, free,

absolute, and uninterrupted liberty of conscience." Here in New England and close to the origin of our national life was flung to the breeze the banner of free schools, as well as free speech and freedom of worship. To this same institution under President Wayland two centuries later was given the honor of being the pioneer in the system of electives, which perhaps in turn laid the foundations to what is known as University studies. We as Baptists are proud of this history. We do well to honor those noble souls who blazed the way through those centuries of ignorance and superstition. Principal Abercrombie says:

"The historic position then of the Baptist makes him a builder of the school as well as the church. The very democracy of the Baptist church commits us to the heartiest support of education. The First Baptist Church of Providence, Rhode Island, was built 'for the worship of God and to hold commencements in.' A most significant and concrete statement of the deep connection in the mind of the fathers between religion and education."

The work of the Baptists of New Hampshire is not different in kind from the work already outlined. In the decade from 1820 to 1830 there was great missionary zeal and a growing conviction that there should be a more close and intimate relation between the Baptist hosts both within the state and among the states. The triennial conven-

tion had been formed in the decade before; the Home Missionary Society in the decade following. The Lord set that magnificent leader, Jonathan Going, agoing through all the states, and the scattered Baptists were rallied, united, and organized. In 1826, June 27, on this New London hill was laid the keel and framed the ribs of our Convention. In that memorable meeting the first report is rendered by the first educational institution of the Baptists of New Hampshire. And its origin was in this wise: An academy had been in existence in New Hampton some four years when it was offered to the Baptists. A former resident of New Hampton, but now in Boston, was a chief patron of the school. He was also desirous that the Baptists should take control of it. And in June, 1825, at Meredith, we find the representatives of the churches confronted with two serious questions, viz., the formation of a State Convention and the adoption of an educational plant. Both were favorably considered, and we find the first annual report of the school made to the Convention at its birth in New London in June, 1826.

The legal name given to the school was the Academical and Theological Institution of New Hampton. Its first principal was the Rev. B. F. Farnsworth, editor of the "Christian Watchman" of Boston.

In this first report we find some things worth

knowing. "It is a gratification to know that we are establishing a respectable literary and theological institution in this state. This, however, is not the greatest source of gratification. It has pleased God in His mercy to visit the place in a very unexpected manner. The work commenced among the students, and seventeen young men and two females who resorted to the place for literary purposes, and commenced their studies careless and unconcerned about eternal things, give evidence of having passed from death unto life; most of whom have been buried with Christ in baptism and united with the church. Two young men of promise expect to leave in the fall for their collegiate course at Waterville, Maine."

Here also is a list given from the treasurer's report of the same year: "New Hampton Academy, $130.75; general purposes, $98.59; educational fund, $2; domestic missions, $4.01; heathen schools, 12½ cents; foreign missions, $11.50; Sandwich Islands, $1. Total, $254.98½."

In this report education has three of the seven items and 55 per cent of the whole amount.

Truly this was a day of small beginnings. But it gives us the points where our fathers placed the emphasis. No one can doubt the closeness of the relation of the school to the Convention and to the churches as well.

The Convention appointed annually two sets of

officers, viz., trustees and overseers. For the former these well-known names of pastors appear in the Minutes of 1827: For trustees, Revs. N. W. Williams, Concord; Stephen Pillsbury, Hebron; Shubael Tripp, Campton; Phinehas Richardson, Gilmanton; William Taylor, Sanbornton. And for the overseers, Revs. John Crockett, Sanbornton; John B. Gibson, Goffstown; Jeremiah Higbee, Alstead; Nathan Ames, Washington; and John Davis, Weare.

In the reports of 1828, two distinct steps of enlargement are taken. A theological department is added, and steps are at once taken for its endowment and the creation of a distinct library. Two agents are put into the field "occasionally" for the gathering of funds. The other step was that of a building quite distinct and a mile and a half away of a female department. It was to be "exclusively for females, where they might be instructed by a young lady of the first qualifications and under the superintendence of the principal." The lady selected as the head of the school was Miss Martha Hazeltine.

In 1833 the Rev. E. B. Smith succeeded Mr. Farnsworth. The growth and influence of the school during its six years of existence may be inferred from the attendance in 1829 of 233 students; in 1830 of 270; in 1831 of 326; in 1832 of 314.

In 1834 we find this among the resolutions adopted by the Convention:

"*Resolved*, That we consider the theological institution at New Hampton to be of great importance to our churches in this state and to the interests of religion generally, and that we will continue our efforts to sustain its prosperity and influence."

In 1837 the first and chief patron of the school died, and so more urgent appeals to the churches were made. Each year the reports give us a fairly good idea of the waxing and waning of interest. In 1844 we find five male and six female teachers and 250 students divided according to study as follows: 33 theological, 45 classical, 69 English, and 103 in the female department. The year following, an appeal for help was sent out into Maine and into Vermont. Funds came in too slowly, while there seemed no diminution of patronage as to students. But as the theological department yielded no funds in tuition increasing embarrassment was felt. At the Convention in 1851 the secretary, Edmund Worth, gave a *résumé* of the history from which I glean the following summaries: Eleven fitted for the ministry under the Rev. B. F. Farnsworth, D. D. From 1833 to 1852, during the presidency of Dr. E. B. Smith, six thousand and twenty-nine pupils enjoyed the advantages of its courses of instruction. The average yearly at-

tendance was 316. The whole number of theological students was 158. Of these, 61 came from New Hampshire, 50 from Massachusetts, 17 from Vermont, 16 from Maine. The number of students hopefully converted has been about 700.

There have been three theological professors, viz.: Rev. E. B. Smith, D. D., Rev. J. Newton Brown, D. D., 1838-1844; and Rev. J. Upham, D. D., 1846-1852.

In the female department, Miss Martha Hazeltine was principal from 1829 to 1838. Miss Sarah Sleeper, a teacher in the school from 1832, became principal in 1839. In 1844 she still occupied that position. But the next record we have shows Miss Susan F. Colby to be the principal in 1848. But in 1849 Martha F. Loring's name appears, and in 1850 that of Narcissa V. Ayer.

Of men and women who graced the chairs of instruction during the 27 years of the school's life in New Hampshire I find the following: Males, William Heath, John W. Rand, Aaron Rand, Moses Curtis, David Burbank, Gardner T. Barker, Stephen Morse, John B. White, Enoch S. Sherman, B. Osgood Pierce, Isaac N. Hobart, William E. Wording, Rev. A. Buck, John L. W. Tilton, Stephen B. Page, William L. Eaton, William H. Eaton, Jesse Clement, Jonas D. Sleeper, Hall Roberts, William W. Kaime, D. W. Lowell, S. M. Wilson, Lyman T. Flint, Aaron W. Chaffin,

Ephraim Knight, Algernon P. Shattuck, Daniel Putnam; Females, Philanda P. Rand, Emily E. Eaton, Eliza J. Woodman, Lucy Ann Griggs, Emily L. Nutting, Aurelia N. Barker, Mary S. Patterson, Laura F. Freeman, Narcissa V. Smith, Sarah P. Richardson, Ann T. Wilbur, Lucy Ann Teele, Mary A. Spaulding, Hannah T. Dana, Prudentia Chaplin, Lydia F. Wadleigh, Caroline B. Whipple, Elizabeth K. Gordon, Rebecca P. Lambert, Caroline Bartlett, Sophia Mattison, Jane Hemmingway, Miranda W. Warner, Sarah E. Prescott, Caroline E. Harris, Sarah R. Skinner, Mary C. Fletcher, Lucy A. H. Noyes, Elizabeth W. Bruce, Rebecca P. Lambert, Mary J. Prescott, Almira T. Griggs.

The following men, honored in Baptist annals, were students during these years: T. H. Archibald, D. D.; D. C. Eddy, D. D.; J. C. Foster, D. D.; H. S. Hall, D. D.; Amos Webster, D. D.; L. A. Dunn, D. D.; Phineas Stow, D. D.; B. B. Cheney, D. D.; W. H. Eaton, D. D.; E. L. Magoon, D. D.; E. G. Robinson, D. D.; Revs. S. G. Abbott, E. R. Bailey, B. Brierly, Baxter Burrows, D. Burroughs, James N. Chase, J. K. Chase, J. M. Chick, F. E. Cleaves, J. M. Coburn, B. Congdon, F. Damon, D. P. Deming, Horace Eaton, E. A. Edwards, S. L. Elliott, Daniel Gage, A. Heald, S. G. Kinne, J. H. Lerned, W. W. Lovejoy, J. B. Mitchell, G. Robins, J. L. Sanborn, L. Sherwin, H. Stilson, J.

Storer, A. M. Swaine. And among the laymen, Elias H. Cheney, Rufus S. Lewis, Stephen G. Nash, George B. Nesmith, and John Wentworth.

In a letter dated December 30, 1887, to the Rev. William Hurlin (to whose valuable article in the "Granite State Monthly" of January, 1900, I am indebted for these lists of names), Rev. Ebenezer Fisk of Michigan says of this school: "Added to these means of grace was the far-famed New Hampton Institution, conceived in poverty and nursed by benevolence, its teachers God-fearing men, and a large class of pious students in theology giving cast to the whole school."

In another letter, dated January 23, 1899, Dr. J. C. Foster, editor of "The Watchman," writes of this school (and I quote again from the same article): "About the year 1840 that institution was at its best. Rev. Eli B. Smith, D. D., and Rev. John Newton Brown, D. D., had charge of the theological department, which was in a very promising condition. The female department, which had gained a very high reputation under Miss Martha Hazeltine, was well sustained by Miss Sarah Sleeper. This female department ranked among the best and most noted schools for young ladies in all the country, and the whole school, male and female, had very few superiors.

"Especially was it distinguished for religious revivals every year. Such was its reputation in this

respect that throughout New Hampshire and other states parents sent their children there, hoping and expecting they would be converted and become Christians. The income from the tuition of scholars could not support such a school, and as there was no endowment, an appeal was made annually to the Baptist churches of New Hampshire for the contribution of needed funds. These appeals at length became tiresome, and less and less productive, so that financial straits became more and more intolerable. In this extremity, Rev. L. A. Dunn of Fairfax, Vermont, a graduate from the theological department, undertook to secure its removal as a school to that town. What was done and promised to be done was successful as an inspiration, and the transfer took place in 1852."

Thus ends the first venture of the Baptists of New Hampshire in this distinctive school of their own. But with this passing of New Hampton Institution from our borders there was not the passing of interest in education. The whole history of our Convention is replete with heroic efforts to sustain the cause of higher education. Each annual report of the treasurer and the general secretary bears witness to the presence of committees or distinctive organizations for educational purposes.

In 1830 the New Hampshire Branch of the Northern Baptist Education Society was established. This continued, and its annual meetings

make up a large share of the annual gatherings for years. In 1845 it was dissolved, to be re-established in 1847. But no further record is found of the organization.

In 1848 appears another organization by the name of the New Hampton Educational Association. The second article of its Constitution I quote:

"This Association shall be composed of such as subscribe to the Constitution and contribute to the funds of the society according to the following conditions, viz., ministers and other professional men shall be annual members by the payment of the one hundredth part of their regular salaries, and any person may become a life member by the payment of $20, or an annual member by the payment of $5."

This Association ceased to report in our Convention Minutes after the year 1852, while the New Hampshire Baptist Education Society continued to hold its annual gatherings at the time of the Convention until October 17, 1860, when it voted to dissolve and pass its books and funds to the New Hampshire Baptist Convention.

Another line of historical interest is found in the items of the treasurer's annual report. These items found place from the first and reached their maximum in 1835, when they amounted to $1,135.91. But these separate streams of educational

interests do not constitute all our work. Men and women were giving to institutions outside of our state, and students from New Hampshire were constantly going to other schools. It is impossible to gather all of the facts which our interest in education has made.

But New Hampton's history is not all of our history in planting schools. Next in point of time is the effort of the Portsmouth Association in its session of 1835. The name of the school was—

THE ROCKINGHAM ACADEMY.

Its location was Hampton Falls. Its chief promoters were George H. Dodge, Richard Dodge, Thayer S. Sanborn, and Nathan Brown. These residents of the town secured the erection of a building thirty-two by fifty feet, two stories and a Mansard roof, at a cost of $1,900. They committed it to a board of trustees, nineteen in number. These trustees were appointed each year by the Portsmouth Association, to whom they rendered an annual report. At the dedication of this building the eloquent pastor of the Middle-street Baptist Church of Portsmouth made the address. This pastor was Rev. Baron Stow, D. D. The first principal of the academy was Rev. Oliver Ayer, with Miss Caroline Garland as assistant, who soon afterwards became Mrs. Ayer. The school was prosperous from the start and had an attendance of

151 students the first year. Here is a list of the men who were the principals during its twenty years of existence, viz.: Moses Burbank, Rev. Timothy P. Ropes, Rev. J. W. Poland, Rev. O. O. Stearns, Professor A. Briggs, Rev. Zebulon Jones, Joshua M. Pitman, Lysander Dickermore, and Francis M. Dodge. In 1855 its doors were closed and the building remained idle till 1864, when the descendants of the original owners sold it for manufacturing purposes.

During this same year, 1835, we find the subject of school planting agitating the brethren of the Milford and Dublin Associations. The site selected was the village of Hancock; the chartered name of the school was—

THE HANCOCK LITERARY AND SCIENTIFIC INSTITUTION.

The charter was granted June 14, 1836, to Dr. Jonas Hutchinson and seventeen others. The charter of this school bears so unmistakably the Baptist earmarks that I quote these significant words:

"It shall be the primary object of this institution to furnish the means of a thorough elementary education in science and literature. . . .

"It shall be the duty of the instructors to inculcate and to endeavor to impress upon the minds of the youths who may here resort from time to

time such moral and religious principles as shall, by the blessing of God, prepare them for usefulness and respectability in the various departments of life, and for happiness in the world to come. . . .

"The formers and proprietors of this institution wish it to be distinctly known to all who may hereafter have any concern in its government that they consider a moral and religious education indispensable, not that they would make it a special object to teach the peculiarities of any sect of Christians."

The board of trustees numbered twenty-one; seven were appointed by each of the Milford and Dublin Associations and seven by the original proprietors and their successors.

Here are some of the first board of trustees: Levi Willard, Esq., Keene; Hon. Luke Woodbury, Antrim; Hon. Franklin Pierce, Concord; General Solomon McNeil, Hillsborough; Hon. Israel Hunt, Nashua; Joseph Carter, Esq., Charlestown, Mass.

It was opened in August, 1837, with Rev. Zebulon Jones, principal. The following are named as instructors during the years of its history: W. C. Richards, E. Knight, A. P. Shattuck, J. A. Woodbury, Miss M. A. T. Sawyer, and Miss M. C. Willard. The first year of its life 279 students are enrolled. It had many changes in its brief history of fourteen years. Its doors were closed in 1851, but among its students in these last years we find

the name of our genial and distinguished citizen and brother, Hon. D. H. Goodell.

We turn now to the Newport Association and discover the same questions up for settlement which the brethren in other parts of the state have had and during these same years, too.

The Rev. Oren Tracy was pastor at New London in 1828 and we find him agitating for a school of higher education. These efforts were finally crowned with success in 1837, when New London Academy was chartered July 4 with the following men as incorporators: Joseph Colby, Jonathan Greeley, Walter P. Flanders, Anthony Colby, David Everett, Samuel Carr, John Brown, Marshall Trayne, Perley Burpee, Jonathan Herrick, and Jonathan R. Addison.

The first catalogue appears in 1838 with an enrollment of one hundred and thirty-seven students, with Miss Susan F. Colby principal, and Miss Martha Greenwood assistant. During two terms of the year the only male pupil was Nathan T. Greenwood. After this we find the following named as principals of the academy, viz.: Truman K. Wright, Profs. Meserve, Averhill, Comings, Alvah Hovey, Joseph B. Clark, and V. J. Walker.

Nothing further can I find concerning these schools save this obituary note from Prof. G. W. Gardiner's Historical Address of 1878:

COLBY ACADEMY BUILDINGS, NEW LONDON, N. H.

"The academies in Hancock, in Hampton Falls, and in New London, which had been opened under special patronage of our own denomination in 1836, and which for several years did excellent work, were at that time (1852) practically closed, and the Baptists of New Hampshire, for the first time in twenty-seven years, found themselves without a denominational school of any kind."

With such efforts, utterances, and acts scattered throughout the State Convention and Associational records can any doubt the interest of New Hampshire Baptists in the cause of Christian education? The demand for such schools in these years was great. They heroically met the demand. Their financial resources were limited, and their families were large. They had boys and girls eager for education and determined to make the most out of the privileges offered.

Turning to the Convention Minutes of 1857 we find the nose of the camel thrust into our denominational mill. It is a modest advertisement of six lines in small type. The next year it grew to ten lines and the following year to eleven lines in large type, occupying nearly half a page.

The real crisis in educational matters came in 1852, when Vermont, coveting earnestly the best gifts, took from us New Hampton. Now the storm center changed to the hill in New London. During the last years of the school at New Hamp-

ton there had been a young man, tall and princely in bearing, installed as pastor of the village church. In 1849 he came to New London. His name was Ebenezer Dodge. In his church he found congenial spirits in the families closely identified with the old New London Academy. Their enthusiasm set the old town on the hill ablaze for education. To start with, the services of Ephraim Knights, so well and favorably known at Hancock and New Hampton, were secured. Then the old building, erected in 1836, was thoroughly overhauled, repaired, and put in shape. A young graduate of Dartmouth, George W. Gardiner, then teaching in Black River Academy, Ludlow, Vt., was asked to become principal; Miss Mary J. Prescott was called to the head of the female department; and on the 27th day of August, 1853, the new and last venture for us in denominational schools was made. The people of the town erected the ladies' boarding house during this same year. It was this hearty cooperation on the part of New London people that won for the town the location of the school. And through all these years the old church on the hill and the academy by its side have stood in happy marital relations. There have been differences of opinion—as in all well regulated homes—but in good Baptist fashion they have had the discussion, taken the vote, and then loyally supported the judgment of the majority.

The academy history is marked by three distinct periods: The first, extending from 1836 to 1851, has already been traced; the second was from 1852 to 1892; while the third is now in progress.

This middle period of forty years witnessed the rising to position and usefulness of this child of our religious life. At the opening two buildings were on the campus. The young ladies were taken care of, but what could be done with the increasing number of young men? Governor Colby solved the problem by transporting the old meeting house from Cemetery street and remodeling it into "Colby Hall," in the spring of 1853. On July 13, 1854, the legislature granted a new charter with the name changed to "New London Literary and Scientific Institute," and the following year the last word of the name was changed by the same authority to "Institution." With this name and manned by an efficient faculty, the ship sailed out of the harbor on its long voyage. It was freighted with priceless gifts from many homes all over our state.

During the second year there was an actual attendance of 377 students. And during the winter months, "A very sweet religious influence pervaded the whole institution, and many sons and daughters of praying parents were converted." In 1855 and 1856 a fund of $25,000 was raised by Rev. W. H. Eaton, then pastor at Nashua. This effort won many friends to the school and rooted it more

firmly in the hearts of the denomination. The attendance continued good and no great discouragements came until the years of the Civil War in 1861. In 1864, under the able administration of Rev. A. W. Sawyer, D. D., the old prestige came back to the school, and Dr. W. H. Eaton, now pastor at Keene, undertook the raising of the second fund. The amount proposed was $100,000 for building and enlargement. It was raised. In 1868 the foundations for the commodious building that crowned the highest point of the hill were laid. Governor Anthony Colby, the lifelong friend and chief patron of the school, deposited the box in the corner stone. And at commencement in 1870 the longed-for day of dedication came. It was a notable gathering. Dr. E. E. Cummings, a Nestor in Zion; Dr. W. H. Eaton; Dr. George W. Gardiner, the lifelong friend; His Excellency Governor Stearns, and Dr. Alvah Hovey,—these and many more who had seen the school in its former home, were present to witness the greater glory of this latter house.

Five years pass and a wave of centennial celebrations is sweeping over the country. Mrs. Susan F. Colby Colgate starts the centennial endowment with a gift of $25,000 in honor of her father, Hon. Anthony Colby. Other gifts follow from within and outside of the state. The persistent efforts of Dea. T. E. Balch crown this as the last endow-

ment to what now becomes Colby Academy. This school thus becomes a worthy memorial of a worthy name in our annals.

In his centennial address in June, 1878, Dr. Gardiner makes use of the following language:

"Today we have the satisfaction of knowing that this is one of the only two or three truly successful centennial efforts in the whole country. The institution has extensive grounds, one of the most elegant educational buildings in the whole country, good working facilities, a reputation of twenty-five years of successful work, and a paid-up productive endowment of $80,000."

This second period of history closed with the burning of this superb structure in the winter of 1892. This necessitated great changes. Colby Hall became the dormitory for the boys. The Heidelberg, remodeled, became the ladies' boarding hall again; while the old academy once more resounded with the hum of recitation work. It was far from poetic to return and inhabit the old "outgrown shell on life's unresting sea," but it was done. The Rev. G. W. Gile, an alumnus of the school and one of its trustees, left the pastorate of a large church at Fall River, Mass., and took up the work of the academy. A gymnasium built the summer before the fire was fitted up in the most approved manner. The Heidelberg underwent extensive repairs, a new force of teachers was gathered,

and the government of the school readjusted and the school started out under Mr. Gile as president and Dr. Gardner, the first principal, as "resident lecturer and teacher of the Bible and Sacred Literature." Recognizing the fact of the changed conditions of secondary schools, this last period of Colby's life has not been devoid of worthy results. Under Dr. Gardner at the start twelve hundred students left its halls to enter schools of higher learning or engage in the world's keen strife. These later years can show no such numbers. Nevertheless in the aggregate no one can estimate the influence exerted on the lives of those who have played no small part as the world's builders.

The ideals which have governed the school throughout its history are well expressed in this paragraph, printed for many years in its annual catalogue:

"The school has been founded and endowed with the design of making it equal in all respects to the best of its kind. To those having it immediately in charge its character is deemed of more importance than the number of pupils."

This ideal has not been on paper but it has been "writ out in character," as the following list of its several principals will fully guarantee, viz.:

1853 to 1861, Rev. George W. Gardner, D. D.; 1861 to 1864, Rev. George B. Gow, M. A.; 1864 to 1869, Rev. A. W. Sawyer, D. D.; 1870 to 1872,

HORACE G. McKEAN, A. M.

NEW LONDON, N. H.

Principal of Colby Academy.

Horace M. Willard, M. A.; 1872 to 1875, Laban E. Warren, M. A.; 1875 to 1876, Rev. A. L. Lane, M. A.; 1876 to 1878, Rev. J. F. Morton, B. A.; 1878 to 1879, Elias J. MacEwan, M. A.; 1879 to 1891, James P. Dixon, M. A.; 1891 to 1893, Samuel C. Johnston, M. A.; 1893 to 1898, Rev. George W. Gile, Ph. B.; 1899 to date, Rev. Horace G. McKean, M. A.

As to what Colby Academy is now doing let me quote directly from its genial and cultured principal, H. G. McKean:

"My ideal for this school is to make it more and more a home school. . . . I cannot see for this school, under the circumstances that hem us in, much greater progress. We are almost at our limit. This seems a very hard thing to say when you consider the fact that this year's attendance is in so great advance over last year's; also that one half of our scholars are doing first year's work; that there is no reason whatever why this sort of thing might not continue, until in a very few years we have a school double the present numbers. Yet I say that we are even now at the limit. Every available room in both dormitories is in use. Of course, I know that there have been larger numbers in the enrollment here than there are today; that in previous years the student body has been scattered all over the town, so to speak; but that does not coincide with *my* ideal. Others may get good results that way, and I do not question their methods *for*

them; however, I cannot work along those lines and guarantee results. I *can* guarantee results in combining the elements of home and school in as large a building as the generosity of the friends of Colby Academy can provide, but do not feel that I want to be held responsible for results in a student body that is scattered promiscuously over a town.

"We are a home school now. Many are the voluntary testimonies that come to us to confirm this view. We have expanded so that we are almost at the very limit of growth under these conditions, so that the problems that confront us are, Shall we increase the facilities and continue the work along the same lines, or shall we continue the work along other lines, or shall we become cramped for lack of accommodations?

"These are questions for others than myself to solve. I am a man set under authority, and I am working out the problems to the best of my ability with the means at my command, wishing for better facilities, longing for the time when the friends of Colby Academy will arise to the enlarged opportunities that lie before them and do a great work, for that opportunity is theirs."

Before closing this brief and imperfect outline of our educational life, I cannot forbear to mention "The Watchman," our own New England religious journal. It has found its place in many of our homes. It has taught not simply our youth but all ages; not thirty weeks in the year, but week by

week through all these years it has been a mighty educational agency. The Baptists of New Hampshire glory in it and share with our sister states in making its influence possible.

We are not ashamed of this educational record. We share with all Baptists the glory of having set a stake in matters educational in 1636 when the first great college was formed at Newtowne, just sixteen years from the landing of the Pilgrims. In the realms of divinity, philosophy, science, Thomas Hollis broke the shackles of thought that had bound it for centuries. In 1762 Roger Williams and his coterie of Baptists added one star more to the Baptist seal of education in establishing the Baptists as the custodians of this seal. Horace Mann was educated on this foundation, and lo! we have the public schools of America. George Bancroft gives to the Baptists the glory of having emancipated religion and the state. Their work along educational foundations is no less apparent.

With the beginning of the nineteenth century they were a "scattered folk and few," but they were not feeble. Then they numbered a few thousands, now over four millions. Then they had one college with ninety-two students and five instructors. An endowment? Yes, of love from every lover of real learning. Today we stand easily abreast of any branch of the Christian church. In round numbers we have two hundred institutions of higher learning, an aggregate endowment of forty-four million dollars, and forty thousand students.

With such facts as these we conclude that education is indigenous to Baptist soil. There is that in the Lordship of Christ and the supremacy of the Scriptures that feeds the roots of educational plants.

A more serious question confronts us today. As we review our past in these great causes during the last seventy-five years, we are brought face to face with the present conditions of these same great causes and institutions. We may glory in an heritage of greatness, but we cannot live upon it.

> "New occasions teach new duties,
> Time makes ancient good uncouth,
> They must upward still, and onward
> Who would keep abreast of truth."

Our interest in education is not a real thing unless it lays hold of the actual institutions which stand as the outward expression of this holy cause. Colby Academy, Brown University, Colby College, and grand old Newton, each and all were born of the church to which we have dedicated our lives. Can a mother forget her children? Foster parents have been known to do this. And there are Baptists who glory in their ancestry but who forget the responsibility that comes from that ancestry. Let not that be said of us. On this ground, hallowed by those who planted, let us highly resolve that we will still carry forward the work of Colby Academy and the noble cause of Christian education.

REV. W. W. WAKEMAN

READING, MASS.

Formerly pastor at Hampton Falls, N. H.

THE BAPTISTS OF NEW HAMPSHIRE IN MISSIONS.

By Rev. William Walter Wakeman.

MISSIONARY BEGINNINGS.

The history of the participation of New Hampshire Baptists in the movement for world evangelization may be regarded as originating in the missionary spirit of Rachel Scammon, who came as a bride from Rehoboth, Massachusetts, to Stratham, in Rockingham county, New Hampshire, about 1720, and who is the only Baptist known to have been settled in the state at that time. Being a woman of strong convictions and earnest piety she sought as opportunity afforded during the forty years of her life there, to diffuse her faith among acquaintances in Stratham and neighboring towns.* The fruit was slow in ripening but her efforts are said to have had a direct or an indirect

*This interesting circumstance is related by Isaac Backus in his "History of New England, with Particular Reference to the Denomination of Christians Called Baptists." Backus Historical Society's edition of 1871, pp. 167-170. A quotation of this narrative may be found in Benedict's History of the Baptists, pp. 497, 498; also in the appendix to the Historical Sermon of E. E. Cummings, D. D., at the tenth anniversary of the State Convention.

influence in the origin of several Baptist churches which appeared in the county a few years after her death. In the course of time a conspicuous result of her seed-scattering occurred in the espousal of Baptist principles by Samuel Shepard, a young physician, through whom the pioneer work begun by Mrs. Scammon became widely extended.*

Meanwhile, as a result, in part, of the Whitefield revivals, a small Baptist church, the first in the state, had appeared at Newton in 1750. During the next ten or fifteen years Isaac Backus and other evangelistic preachers occasionally visited various towns in the county.† Thus the way was prepared for Hezekiah Smith, who settled in Haverhill, Massachusetts, in 1764, and from that center in subsequent years made frequent missionary tours

*Backus says that Mrs Scammon "having obtained a copy of 'Norcott's Plain Discourse upon Baptism' carried it to Boston with a design to get it reprinted upon her own cost, "but finding the printer had a hundred and ten copies on hand she bought the lot and gave them away to her acquaintance and to any people who would accept of them." Shepard was practicing medicine in Nottingham, and though unacquainted with Mrs. Scammon he came across one of her books in the house of a patient, and the perusal of it led him eventually to become a Baptist as above related. A description of this historic little work is given on page 135.

† In extracts from Backus' letters in Hovey's Life of Backus, pp. 121–130, reference is made to several excursions into Rockingham county, between 1752 and 1756, with an account in particular of meetings and experiences in Exeter, Durham, and Newton. On two at least of these tours Backus was accompanied by another minister.

Backus in his history mentions Ebenezer Jones, a Baptist minister who traveled through Stratham, where under his preaching a young man named Eliphalet Smith was converted. Smith afterward entered the ministry and in 1770 was ordained over the Congregational church in Deerfield. A few months later he and a large part of his church were immersed by Hezekiah Smith.

through southeastern New Hampshire, in the course of which he gathered many converts and organized a number of churches.* In one of these tours he baptized Shepard, the physician already mentioned. Soon afterward Shepard was ordained to the ministry and settled in Brentwood, assuming the pastoral care of the churches in Brentwood, Stratham, and Nottingham. He devoted a large amount of his time, however, to missionary labors, covering a wide range of territory in several counties, in which he was conspicuously instrumental in propagating the Baptist faith.

The first organization of Baptist churches in northern New England was effected chiefly through the efforts of Dr. Shepard and his neighbor, William Hooper, who was pastor of the church at Berwick, Maine, but resided in Madbury, New Hamp-

*Hezekiah Smith was a native of Long Island and a classmate, at Princeton, of James Manning, first president of Brown University. When Manning came to Rhode Island in 1764, Smith accompanied the family, intending to make a missionary tour in New England and return in the fall. A remarkable revival in Haverhill, however, resulted in his permanent settlement there. He was present at the battle of Bunker Hill and preached to the soldiers at Cambridge next day. He became chaplain in the Revolutionary army and a personal friend of George Washington with whom he afterward maintained correspondence and who visited him at Haverhill in 1789. His only granddaughter became the wife of S. F. Smith, D. D., author of "My Country, 'Tis of Thee," and prominent in our missionary activities. She is still living at Newton Center, Mass., at the age of 89. Her son is D. A. W. Smith, D. D., forty years a missionary in Burma, and for the last fifteen years president of the Karen Theological Seminary. His daughter, Emma Waldo Smith, sailed for Burma in September of the present year. Thus the missionary zeal and effort of the distinguished New England pioneer has been and is being perpetuated and abundantly multiplied through his descendants.

shire, where there was a branch of his church to which he preached part of the time.* Six churches in New Hampshire and Maine were included in this primal organization, which was formed in 1776, and took the name of the Brentwood Conference. It developed nine years later into the New Hampshire Association, which also embraced churches on both sides of the state line.

While these developments were forming in the southeastern part of the state movements were beginning to take shape in the southwestern section, where several churches sprang up between 1770 and 1780 in consequence of the removal into the state of Baptist settlers from other localities, and as a result of the labors of itinerant preachers. One of these churches was at Marlow. It was organized in 1778, and Caleb Blood, one of their number, was ordained as pastor. Out of the surrounding wilderness of spiritual destitution he sent the next year to the Warren Association of southern New England a Macedonian cry which was immediately answered by the Association in the sending of Job Seamans and Abiel Ledoyt on a missionary tour into New Hampshire and Vermont along the Connecticut river. Many conversions resulted, and a number of churches were organized on both sides

* At their first interview to confer about the proposed organization these ministers were visited by Isaac Backus, who was then traveling in that locality. Doubtless his counsel was sought and given.

of the river, which, with others then existing, united in 1783 to form the Woodstock Association.

MISSIONARY ORGANIZATION.

Organized missionary effort of New Hampshire Baptists began in the two associations thus formed, respectively, on the southeastern and southwestern borders of the state. In 1791 four ministers were encouraged by the Woodstock Association in a projected missionary tour to northern New Hampshire and Vermont and across the Canadian border, and the churches were recommended to take contributions to defray the expenses of their journey. Reports of similar endeavors which appear in the Minutes of succeeding years indicate that missionary labors to the northward continued to be fostered by this association. At the opposite corner of the state the New Hampshire Association began co-operative missionary effort in 1779 by voting to send a missionary into the eastern portion of Maine. Contributions for this work were reported the next year, and at the annual meeting that year a missionary collection was taken and a committee on the employment of a missionary was appointed.*

These and similar efforts to carry the gospel into destitute sections of northern New England were among the causes which inspired the organization of the Massachusetts Baptist Missionary Society at

*The amount of the collection was $25.70.

Boston in 1802. That society served to stimulate missionary interest among New Hampshire Baptists by sending evangelists into the state, and by publishing tidings of revivals and domestic missionary progress, and of Carey's new work in India.

In 1804, initiative measures were taken by the Woodstock Association for the formation of a missionary organization for promoting the spread of the gospel in destitute localities. These measures resulted two years later in the organization of the Woodstock Baptist Missionary Society. In 1809 the Dublin Association was set off from the Woodstock Association, making two Associations partly and two wholly within the state, the Meredith Association having been formed in 1789. Luther Rice visited the Dublin and Woodstock Associations in the fall of 1814 in the interest of the Baptist General Convention, which was organized at Philadelphia in May of that year.* The object of his visit was partly to secure the organization of foreign mission societies in connection with the Associations, which should be tributary to the General Convention. This was accomplished, the societies taking the name of the Dublin Auxiliary, and the Union Society of New Hampshire and Ver-

* It will be remembered that Luther Rice was one of the Andover students who sailed for India in 1812, and, like Judson, became a Baptist before reaching his destination. It was agreed that Judson should remain and Rice should return to arouse the interest of American Baptists in foreign missions. He visited many places north and south to promote the formation of the General Convention, and after it was organized he was appointed its traveling agent.

mont Auxiliary to the Baptist Board for Foreign Missions.

Female "mite" or "cent" societies now began to multiply in the churches. Before 1820 notice appears in the Missionary Magazine of such societies in Weare, New Boston, Westmoreland, Nottingham West (now Hudson), Sutton, Sullivan and Gilsum, Hebron, Newport, Salisbury, Canaan, Rumney, and New London. Contributions are reported also from "sisters" or "female friends" in Henniker, New Ipswich, Exeter, Alstead, Mount Vernon, and Goffstown, which may indicate that female societies existed there.

The second annual report of the Foreign Mission Board, issued in 1816, says that in the previous year the New Hampshire Association "entered into the missionary business with zeal," recommending to the churches to form auxiliaries, appointing a secretary to correspond with the board, and appearing to be "highly pleased to learn that a missionary spirit obtains in the United States." The Meredith Association is said to have taken similar action and to have taken a collection of $11 for foreign missionary use. The Dublin Association Auxiliary is said to have received as "the fruit of the first year" $163.85. The report adds that "the Mite and Cent Societies forming in this state will no doubt exert an in-

fluence which will be very perceptible in a short time."

At Concord, in 1819, the New Hampshire Baptist Domestic Mission Society came into being. This was the first general attempt to organize the Baptists of the state for mission work or other purpose. The membership fee was a dollar a year. Larger contributions were invited. The object of the society was "to employ missionaries in such places as might be deemed proper by the board." During its existence the society collected and expended about $3,000 in the prosecution of its work. In 1824 a movement was begun to federate the churches for mission work. This resulted in the State Convention, which was fully organized the next year and in the year following dissolved and reorganized as an incorporated body, for the purpose of promoting foreign and domestic missions, ministerial education, and other religious charities. As the constituency and the work of the Domestic Mission Society were included in the constituency and the work of the Convention the continued existence of the society became unnecessary, and in 1828 it transferred its books and papers to the Convention and dissolved. In its earlier years the Convention, acting as an auxiliary of the national societies, collected and forwarded funds for the prosecution of general missionary work in the United States and upon the foreign field, and at the annual

gatherings committees were appointed to report to the assembly on the progress of the work in the various fields at home and abroad. The laborers in these fields were referred to in the committee reports as "your missionaries."

Between 1830 and 1840 New Hampshire branches of general educational, tract, and Bible societies were formed; but this multiplicity of organizations proved inexpedient, and after a number of years they were dissolved. Since then contributions to the work which they represented have been forwarded directly to the general societies by the contributing churches, as has been the case also in later years with reference to contributions for home and foreign missions. With the organization, however, of the Woman's Baptist Foreign Missionary Society in 1871 and the Woman's Baptist Home Mission Society in 1877, new channels of missionary activity were opened to the Baptist women of the state. This has resulted in the women's societies, state, associational, and local, and the junior societies that are in efficient operation in New Hampshire at the present time.

MISSIONARY CONTRIBUTIONS.

Having thus traced the development and organization of missionary activity let us return to the earlier days and follow the flow of contributions.

The Massachusetts Baptist Missionary Society, organized in 1802, was the first Baptist missionary society in America and it collected its funds from all parts of New England. The publication of the reports of its treasurer in the Missionary Magazine does not begin until 1810, but during the next fifteen years it received occasional contributions from New Hampshire, amounting in all to $114.91.* The first contribution from the state to appear in the published reports is credited thus: "November 17, 1810, from Mrs. Page, Haverhill, N. H., per Dr. Baldwin, $5." The next is "May 29, 1811, Miss Atwood, Ware, N. H., per Mr. Benedict, $1," and the next is "September 11, 1811, from Female Friends, Henniker, per Brother Evans, $4." It may be noticed that these first contributions are all from women.

The Salem Bible Translation and Foreign Mission Society was born in 1812,† and $43.16 from New Hampshire is acknowledged by this society

* During the first few years the treasurer's reports appear to have been made only at the regular meetings of the society. The treasurer's books are not in the present custody of the Massachusetts Baptist State Convention and are not known to be in existence. Consequently, the very earliest contributions from New Hampshire to this society cannot be determined. It may, however, be of interest to note that according to a statement which appeared in 1818, the whole amount received by the society from all sources during its first year was $136.50, and the total amount to May 20, 1810, was $7,564.14.

† This society was organized to assist William Carey and his associates in the publication of the Scriptures in India, and, "if deemed feasible," to assist in sending missionaries from this country. It was the first strictly foreign missionary society organized by American Baptists.

during the next few years, besides part of an equal sum in which New Hampshire's share is not given. Upon the receipt of the news, in 1813, of Judson's change of belief the Society for the Propagation of the Gospel in India and other Foreign Parts was organized* to insure his support, and after the General Convention was organized the next year at Philadelphia, the Boston Society became an auxiliary of the General Foreign Mission Board. From this time until the organization of the New Hampshire State Convention a part of the contributions of the state for the Foreign Mission Board were sent through the Boston Society; the rest was sent through the treasurers of the Associations or of the associational auxiliaries previously mentioned. During this period $1,274.98 was sent through the Boston Society, and $1,170 through the other mediums.†

The new foreign mission enterprise awakened early interest in some localities. In the first half-yearly report of the treasurer of the Boston Society, dated May to December, 1813, the Female Mite Society of Sullivan and Gilsum is credited with

*At Boston. See page 110.

†In these amounts, and in the total to 1901 which will be given later, the contributions of churches in Maine which were connected with the New Hampshire Association, and of churches in Vermont which were connected with the Woodstock Association during this period are included. Contributions of several churches on the borders of Massachusetts and central Vermont and connected with the Associations in those states are not included.

$8.78; a collection is acknowledged which was taken at the Dublin Association amounting to $21.81; and Abel Parker of Jaffrey, who appears as a frequent contributor in later reports, has a contribution of $3. In the second half year the Baptist church and society of Alstead sent $48.06, of which $15.41 is said to have been contributed by the ladies. These contributions were all made before the national movement had crystallized. Other female societies may have been in existence at this time and perhaps there is a suggestion of one in the contribution of the "female friends in Henniker," to the Massachusetts Baptist Missionary Society in 1811, but the first record in the Missionary Magazine of the existence of such a society in New Hampshire appears in the above credit to the Female Mite Society of Sullivan and Gilsum.

The first legacy left by a New Hampshire Baptist to the Foreign Mission Board was received June 18, 1824. It amounted to $50 and was the bequest of Deacon Page of Haverhill, whose wife was apparently the Mrs. Page whose donation of $5 is the first to appear in the Missionary Magazine. Mrs. Page also left a legacy of $100, which was paid by her son January 24, 1828, and is the second on record from the state. The next one was $100 from Dolly Smith of Exeter, in 1830.

An interesting item in the early accounts is a collection reported by Luther Rice early in 1815

from the Congregational church in Keene. He had been engaged for a Sabbath to supply the vacant pulpit and was invited to preach on missions in the evening. During the service a contribution was made for this cause amounting to $50.60. Other noteworthy items are a donation of $50 by Philip Brown of Hopkinton in 1815, a somewhat remarkable gift for that period;* a contribution of $2.19 from the school children of Nottingham West in 1819; 58 cents in 1820 from children in the Goffstown Sabbath school "to educate heathen youths"; 35 cents from "a little girl in Portsmouth" in 1831; $1 from "two individuals in Kimball Academy, Meriden," and $20 in buckles and jewelry from a female friend in Exeter in 1832; in 1833 and 1834 gold beads from a female member of the Exeter church, realizing $4.05; from another member, realizing $3.75; from Mrs. Pool of Hillsborough, realizing $5; beads and jewelry from Mrs. Richardson of Chester, realizing $4; and a contribution of $10 from New Hampton students and others connected with the institution. Boxes of clothing, and other articles, with estimated values, are occasionally reported.

The contributions to the Boston Foreign Mission Society in 1813-14 were $81.65. The contributions to the Baptist General Convention from its organization in 1814 until its reorganization as the

*After the State Convention was organized Philip Brown held the office of treasurer for a number of years.

Missionary Union in 1846 amounted, as near as can be ascertained, to $14,423.54.* The contributions to the Union during its first year (1846-47) were $2,207.50 and a legacy of $30.† For the first ten years of the Union the contributions averaged $1,916.54 per year exclusive of legacies. This was an average yearly contribution of 22 9-10 cents per church member, reckoned on the basis of the total membership. The contributions last year (1900-01) exclusive of legacies were, to the Union, $2,-236.76; to the Woman's Society, $2,849.70;‡ total, $5,086.46. This was an average contribution to the Union of 32⅖ cents per resident member and 24⅗ cents for the total membership. An increase of 7-10 of a cent per member over the yearly average for the first ten years after the organization of the Union would seem to indicate slow progress in the development of missionary interest, but it is to be remembered that there was no woman's society in the first decade with which the contributions were divided. The combined contributions last year to the Missionary Union and the Woman's Society

*In the earlier days the contributions from the various states were not published by themselves as now, and care was not always taken to mention the town or state to which a contributor belonged. In a few instances, also, the contributions from a border town in Massachusetts were erroneously credited to New Hampshire.

† This reckoning is for the fiscal year beginning April 1. The process of reorganizing the General Convention under the new constitution and name of the Missionary Union was completed May 21.

‡ It will be noticed that last year New Hampshire contributed $612.94 more to the Woman's Foreign Missionary Society than to the Missionary Union.

represent an average of 73 3-10 cents per resident member and 53 7-10 cents per total membership.

The whole amount reported from the beginning of the movement by the several foreign mission societies is as follows:

1813-14. Boston Society for Propagating the Gospel, etc. . . .	$81.65
1815-19. Salem Bible Translation Society	43.16
1814-46. General Convention . .	14,423.54
April, 1846-April, 1901. Missionary Union	220,288.43
1872-April, 1901. Woman's Foreign Missionary Society . . .	51,007.53
Total	$285,844.31

After the American Baptist Home Mission Society was organized in 1832 the State Convention at once recognized it as a national agent of the denomination for prosecuting missionary work in this country. The Convention became an auxiliary of the society, and early and earnestly commended it to the confidence and benevolence of the churches. The third legacy received by the society came from a New Hampshire Baptist. It was a bequest of $100 by William Powers, of Hebron, and was paid in 1835, three years after the society was formed. The contributions to this society from its organization till 1846 averaged $245.13 per year exclusive of two small legacies. This was an average of

2 9-10 cents per church member, reckoned on the basis of the total membership. For the next ten years the yearly average from the state was $916.49, and per church member, 10 9-10 cents.* Last year (1900-01), exclusive of legacies, $1,746.30 was contributed. This was an average of 25⅕ cents per resident member and 18½ cents per total membership. The contributions last year to the Woman's American Baptist Home Mission Society were $1,709.77,† making the total to the two societies $3,456.07. This total amount was an average of 49⅘ cents per resident member and 36½ cents per total membership.

The whole amount of the contributions for home mission purposes which have been enumerated, including bequests, is as follows:

1810-1825. Massachusetts Baptist Missionary Society . . .	$114.91
1819-1828. New Hampshire Domestic Mission Society . . .	3,000.00
1832-1901. American Baptist Home Mission Society	216,076.27
1877-1901. Woman's American Baptist Home Mission Society . .	33,229.53
Total	$252,420.71

* The computation for this decade is made for comparison with the figures for the Missionary Union during the same period as previously given.

† It may be seen that the Woman's Home Mission Society received within $36.53 of the amount contributed for the general work.

Of the contributions to the missionary department of the American Baptist Publication Society only the amount which has been raised since 1889 can be given. This is $5,105.33. The amount contributed during the fiscal year April, 1900, to April, 1901, was $491.*

The sum of the figures in the foregoing enumerations shows that as a minimum amount $543,370.35 has been contributed for home and foreign missions by New Hampshire Baptists since 1810.

MISSIONARY OFFICERS.

In the story of foreign missionary councils three names appear in which New Hampshire may take especial pride. They are Baldwin, Stow, and Gordon. Thomas Baldwin was born in Bozrah, Connecticut, in 1753, but came to Canaan, New Hampshire, in his sixteenth year. His abilities commanded the respect of his fellow townsmen among whom he came to be a leader, and in early manhood he was repeatedly sent to represent them in the legislature until he declined to serve longer in that capacity. At 27 he was converted. Two years later he was ordained as an evangelist and assumed pastoral care of the Canaan church, but devoted

* Until recent years returns from the different states were not published separately in the annual reports of the society, and a file of the later reports has not been accessible. Owing to the disastrous fire at headquarters, a few years since, no information has been available from that source. The New Hampshire Minutes report contributions to this society separately for the first time in 1890.

much of his time to missionary work. Concerning this service he afterward wrote: "There were few towns within the space of fifty miles round in which I did not occasionally preach. In this warfare I went chiefly at my own charges. My mode of traveling was on horseback. In pursuing my appointments I had often to climb the ragged mountain and descend the deep ravine. These exchanges from rocky steeps to dismal swamps were far from unfrequent at that early period of the settlement of this part of our country."* It was on a midnight horseback ride through the forests to Canaan from Newport, where till a late hour he

* Dr. Baldwin's father, who was an officer in the colonial army, died while Thomas was in infancy. His mother was married again to "a very worthy and pious man by the name of Eames," a blacksmith, miller, and carpenter. Thomas assisted in these occupations during youth but in early manhood turned his attention to legal pursuits until his conversion changed the course of his life. His ordination sermon was preached by Samuel Shepard of Brentwood. During the next seven years he says he was principally at home on the Sabbath but spent much of the intervening time in visiting and preaching in the destitute parts of the surrounding country. A number of churches grew out of his efforts. His salary for pastoral labors did not average forty dollars a year and the compensation for his missionary labors was usually a hearty pressure of the hand at parting and the benediction, "The Lord bless you, brother; such men as you will never want." He never was given a public contribution. But instead of censuring the people for lack of generosity he apologizes for them on account of the circumstances of the times and says, "I would have gladly devoted myself wholly to the work could I have seen any way in which my family could have been supported." Dr. Baldwin died suddenly while attending commencement at Waterville College. His funeral was said to have been one of the largest ever seen in Boston at that period. It was attended by the governor and the secretary of the commonwealth and by clergymen of all denominations, and the streets from the meeting house to the burial place were lined with silent and tearful spectators. A lengthy biographical sketch of him may be found in the January and February numbers of the Missionary Magazine for 1826.

had held a remarkable meeting in a barn, that he composed the hymn, "From whence doth this union arise." For seven years he was a most efficient pioneer missionary. But it is as the father of organized Baptist missionary effort in America and the founder of the oldest American Baptist periodical, the "Missionary Magazine," that he is known to the world. In 1790 he was called to the Second Baptist Church, Boston, then located in the North End on what is now Baldwin Place, but now located on Warren avenue. The zeal of his heart, his knowledge of the destitution of northern New England, his experience as a missionary pioneer, together with tidings from itinerant evangelists and from Carey's new venture in India, kept his missionary spirit aflame and led him to become a prime mover in the organization of the Massachusetts Baptist Missionary Society in 1802. The purpose of this society was to promote evangelism in the new settlements of the country, or further, if advisable. The next year Dr. Baldwin began the "Massachusetts Baptist Missionary Magazine," which is still continued by the Missionary Union with the name of the state eliminated from the title. The magazine gathered and published intelligence from all sources, including letters from Carey, and had an inestimable influence in accelerating the missionary movement. When Judson became a Baptist he immediately wrote to Dr. Baldwin offering himself

as a missionary of the American Baptists, whereupon Dr. Baldwin gathered a company of interested persons at his home and the Society for Propagating the Gospel in India and other Foreign Parts was at once organized, and assumed the support of Judson, as already mentioned. When the national movement took shape next year Dr. Baldwin was one of the leaders in it and was secretary of the meeting at Philadelphia. He was chosen first president of the executive board and held the office till his death in 1825. Thus his influence is widely diffused in the earth.

Baron Stow was a worthy successor of Thomas Baldwin both in the pastorate and on the missionary board. He was born in Croydon, New Hampshire, but lived most of his youth in Newport, where he was converted and prepared for college. He was ordained pastor of the Portsmouth church in 1827, and while there became a member of the missionary board. He was called to the Baldwin Place Church in Boston in 1832, and remained till July 1, 1848. November 1 of that year he became pastor of the Rowe (now Chauncey) street church*

* This church, which was the fourth of the denomination in Boston (Charles-street having been organized shortly previous), originally worshiped on Federal street. A fine new edifice was built on what is now the corner of Bedford and Chauncey streets, but was occupied only about twenty years. Dr. Stow ministered there during nearly the entire period. When the church removed to Clarendon street the Rowe-street edifice was sold and was either torn down soon afterward for mercantile reasons or destroyed in the great conflagration of the early '70s.

where he ministered till 1867. This church moved to Clarendon street the next year and Dr. Stow participated in the laying of the corner stone of the present edifice. He died in 1869, after a ministry of nearly thirty-five years in Boston. For thirty years he sat in the councils of the missionary board, and was president of the executive committee at the time of his death. A testimonial by his associates says: "Every page of the records at the missionary rooms bears the evidence of his mind and heart, and a fearful chasm would yawn should all he has done for the cause of missions be eliminated. He has determined its entire working more than any other one man. He will live in the missionary movement, as well as in the educational, not simply as remembered, but as an indestructible force, so long as they shall work out their grand results in an ever enlarging sweep, with their efficiency increased by his practical wisdom and his self-denying devotion."

It is a remarkable circumstance that New Hampshire should have furnished for successive leaders in the Boston ministry, and in the executive councils of the Foreign Mission Society, three great men whose combined pastorates nearly covered the nineteenth century. It is not surprising that the Clarendon-street church should be widely celebrated for its interest in missions after enjoying for more than forty-five years, and for two thirds of its history,

the ministry of two such men as Stow and Gordon, with only the interval of a few months between them. Adoniram Judson Gordon was born in New Hampton. His name assures us that he was of pious parents and had an early missionary education. He was converted on the farm and from there went to Colby Academy to begin preparation for the ministry. He was called to Clarendon street in 1869, from his first pastorate in Jamaica Plain, Massachusetts. His service on the missionary board covers twenty-three years, the latter part of the time as chairman. Dr. Murdock in a memorial tribute gives this vivid picture of Dr. Gordon's labors in the missionary cause. "His wide and protracted itinerancies in Europe and America in the interest of missions, his participation in the Students' Missionary Conference, his annual engagements at Northfield, his frequent labors in various colleges, theological seminaries, and ministers' institutes, his pastoral enforcement, in season and out of season, of the duty of the church to the heathen, the founding and progress of the Training School, his leaflets, tracts, books, editorial labors, and contributions to the periodical literature of missions suggest his diversified and increasing activities in the interest of world-wide missions to all unevangelized classes and races. This enumeration discloses the secret of his wonderful success in the ministry and solves the mystery of his early translation."

Many of us who are here today will doubtless recall with hallowed memory the last time that Dr. Gordon addressed this body, and the last time that some of us saw his face. It was at the evening session at Keene in 1893, when he delivered a powerful discourse upon "The Holy Spirit in Missions," and at its close led a consecration meeting into which the Spirit came with solemnity and power.

Among other distinguished men identified with New Hampshire Baptist history, who have been connected with the executive department of the Missionary Union, may be mentioned Dr. Geo. B. Gardner, baptized at Canaan, first principal of Colby Academy and pastor at North Sutton, who was home secretary of the Union from 1872 to 1876; Dr. W. H. Eaton, pastor at Nashua and Keene, and Dr. C. B. Crane, pastor at Concord, who were members of the managing board; Dr. George Bullen, pastor of the church where we are being entertained, who is a member of the executive committee at the present time. Dr. S. W. Duncan, foreign secretary from 1892 to 1898, was a student at Meriden and Colby Academies.

Mrs. H. G. Safford, who has been foreign secretary of the Woman's Society for a term of years, is a daughter of the late Noah Hooper, who had long pastorates in Exeter and Somersworth. She is a great-granddaughter of William Hooper, one of the organizers of the first Association.

New Hampshire representatives do not appear as prominently in the management of home missionary operations as in foreign, but there are several conspicuous names that deserve notice. The second recording secretary of the Home Mission Society was Luther Crawford, successor of Baron Stow in the Portsmouth pastorate. He came at the age of fifteen as a student to New Hampton, New Hampshire, where he was converted and united with the church. He settled in Portsmouth in 1833, but his ministry there, though brilliant, was brief, for in a year or two he was appointed to assist Jonathan Going, one of the projectors and the first secretary of the newly organized Home Mission Society. Later he succeeded to the office of Dr. Going. His service was very efficient, and his early death was regarded as a great loss to the work.

Duncan Dunbar, founder of the Portsmouth church, and afterward pastor at Chester, was one of the participants in the organization of the Home Mission Society and one of the original members of the executive committee. He was then occupying a notable pastorate in New York city to which his missionary labors while a New Hampshire pastor had opened the door.

Hon. J. Warren Merrill, a native of South Hampton, and once mayor of Cambridge, Massachusetts, was for two years president of the Home

Mission Society. He was also a member of the executive committee of the Missionary Union for many years. In addition to munificent gifts in life he bequeathed $160,000 to benevolent enterprises.

In the management of the American Baptist Publication Society New Hampshire has several honored names. Among them are two of her governors, Hon. Anthony Colby, for whom Colby Academy is named, and Hon. Joseph A. Gillmore, who were vice-presidents of the society, as was also the veteran Concord minister, Dr. E. E. Cummings.

J. Newton Brown, whose name is inseparably connected with the "New Hampshire Confession of Faith," was editorial secretary of the Publication Society from 1849 till his death in 1868. He was nine years pastor at Exeter and six years professor of theology at New Hampton.

R. G. Seymour went from the pastorate of the Great Falls church to his great missionary work at Ruggles street, Boston, and to be district secretary, subsequently, of the Missionary Union, and later field secretary of the Publication Society, which position he now occupies.

MISSIONARY HERALDS.

The list of Baptist foreign missionaries who were born in New Hampshire is an honored roll. It begins with the first woman who was appointed a missionary by the General Convention. This was

Phoebe Mann, of Orford, who had become the wife of Geo. H. Hough, to whom reference will be made later on. She went with him to Burma in 1815, and shared his varied experiences there for forty-four years.

The next name is that of Sarah Hall, who is known to the world as Sarah Boardman Judson and as a heroine in Burma for over twenty years. Her native town was Alstead.*

John Taylor Jones, D. D., who had a long and distinguished career in Siam after two years in Burma, was born in New Ipswich. His second wife, Judith Leavitt, of Meredith, died after a life of five years in Siam and he was married a third time to Sarah Sleeper, of Gilford, who survived him, married Rev. S. J. Smith, and died in Bangkok after many years.

Nathan Brown, D. D., who was twenty-three years in Farther India and thirteen in Japan was also born in New Ipswich.

Roenna Clark, a native of Stoddard, married S. S. Day, the founder of the Telegoo Mission, and spent ten years in sowing the seed for that marvelous harvest which is now being gathered in India.

H. Elizabeth T. Wright, who was born in Nelson, gave two years to the Karen Normal School in

* In this connection the notable contribution for the support of Judson, referred to on page 102, as being received by the Boston Society from Alstead early in 1814, is of interest as showing the missionary activity that early prevailed in that town and that may have influenced Sarah Hall in her girlhood, though she was not then converted.

Maulmain, from which, to her great disappointment, protracted illness compelled an early return.*

Benjamin C. Thomas, who was eighteen years among the Burman Karens, was a native of Sanbornton.

Moses H. Bixby, D. D., whose birthplace was Warren, was in Burma eleven years. His second wife was Laura A. Gage, who was born in Pelham, and was a teacher at New Hampton. She was seven years in Burma. Her sister, Asenath Gage, was born in Salem, New Hampshire, and was in Burma eighteen years. She was the founder of the Kemendine Girls' School at Rangoon.

Chapin Howard Carpenter, whose name is distinguished in connection with the movement for self-supporting missions at Bassein, Burma, and Nemuro, Japan, was born at Milford, and prepared for college at New London Academy.†

Isaac D. Colburn was born and baptized at Hudson, and was a member of the church there when appointed to Burma. He was seventeen years

* Miss Wright afterward married Rev. Lyman Stillson, a former missionary in Maulmain, and lived with him many years at Jefferson, Iowa. She was baptized into the church at Mason, N. H., at the age of twelve years. In a personal letter to Dr. Mabie in 1886 when she was aged and shut in she wrote: "I gave myself to the work at nine years of age, and tasted its *blessedness* only *two short years*. I hope to be able to send $5 to the treasury *soon*. My income is only $7 per month when I can rent part of my house, and that only part of the time. But I feel so anxious for a reduction of the debt that I cannot enjoy the little I have unless I divide it with the dear workers in the foreign field."

† His father was Rev. Mark Carpenter, pastor at Milford, Keene, and New London.

upon the field and much of his life there was spent in an inhospitable district where climate and hardships ruined a rugged constitution. Though he has never recovered his health he is still living, and resides in Nashua, where he is an honored member of the First Baptist Church.

James F. Norris, who was born in Danbury, labored eleven years single-handed in the same inhospitable section of Burma, amid hardships, danger, and discouragement, and when failing health compelled his return he served three years as a home missionary on the Pacific coast.

Lewis A. Eaton, a native of Seabrook, was thirteen years in Siam, where he labored, part of the time without assistance, but with strong perseverance, though experiencing family afflictions and much discouragement. He is at present pastor of the church at Campton Village in this state, where he has been settled for a year.

Minnie A. Buzzell, born in Ellsworth, was three years in Swatow, China. Impaired health compelled her return and, greatly to her regret, has never permitted her to resume foreign service.*

Two natives of the state are in service at the present time, both in Japan: Anna H. C. Kidder

* Her grandfather was clerk of a Freewill Baptist church in Grafton county for fifty-nine years and deacon for twenty-three years. Her father, O. A. Buzzell, removed to Nebraska when she was very young and was for years a home missionary there. She is now Mrs. C. W. Brown and resides at East Yard, California. She is a sister of Annie S. Buzzell, now in service at Sendai, Japan.

has had a veteran experience of twenty-six years at the Sarah Curtis Home at Tokyo. She was one of the early missionaries of the Woman's Society.

Mary A. Hawley, who was born in Manchester, where she lived until her departure for Japan, has been for six years a teacher at the Mary L. Colby Home at Yokohama. She was previously state secretary of the junior work of the Woman's Society.*

An account of the missionary life of these nineteen persons would be an interesting recital, but we can only cast a passing glance at a few conspicuous names. Sarah Hall removed in childhood to Salem, Massachusetts, where she was converted at the age of sixteen. There she met and married George Dana Boardman, with whom she sailed for Burma in 1825. After his death she became the second wife of Dr. Judson. Her talent and culture, and her illustrious missionary career of privation, sacrifice, devotion, and heroism are known throughout the Christian world.

John Taylor Jones was to Siam what Judson was to Burma, the missionary pioneer. Upon each of them the great labor devolved of translating the Scriptures into a foreign tongue and fixing the theological expressions of the language. Dr. Jones

* Miss Hawley is well known to many as the daughter of Deacon F. A. Hawley of the People's Church in Manchester and former treasurer of the State Convention. She is visiting home at the present time.

had a large share of the missionary's sorrows and disheartenments. In the course of his twenty-one years of service he buried two wives and two children who were victims of the climate. At one time he was attacked by pirates; at another all the mission property was burned and his personal effects plundered. But he toiled on undaunted though single-handed, translating the Scripture, preparing a grammar of the language, and reaching the natives wherever he had opportunity, until he fell on the field of honor in the heat of a well-fought battle with heathen superstition. His wisdom was reverenced by the magistrates of the city and honored by the king. The missionary records speak of him as a man singularly qualified for his position, and refer to his death as a loss not easy to compute, irreparable with money and an impenetrable mystery.

Nathan Brown was only a year old when his parents removed to Vermont. New Hampshire might well covet a larger share in the equipment of so illustrious a man than merely the privilege of giving him a cradle. His work was like that of Jones and Judson, but he has the remarkable distinction of being the founder of missions in two widely different nations and of translating the New Testament first for Assam and years after for Japan, where he ended a missionary career whose service to the cause has received wide recognition.

Benjamin C. Thomas founded the Henzada Mission in Burma to which as previously to Tavoy he carried intense zeal and energy and reaped a wonderful harvest. At the end of twelve years there had come out of purely heathen territory sixty churches, two thousand living members, seventy Karen preachers, seventy out-stations, a normal school, and forty-five primary schools. At his death the "Watchman and Reflector" said: "With such fires of working zeal continuously and intensely burning we wonder not that he was largely useful, but for years we have wondered that he was not consumed. His journal and letters are a rich treasure, detailing labors and successes that remind the reader of the Acts of the Apostles."

Moses H. Bixby organized the first Baptist church in South Africa while detained a few weeks at Cape Colony on his way to Burma. He was on the foreign field at two periods separated by an interval of four years. He was the first to open a mission to the Shans and had large success in his work. His first return was occasioned by the sickness of his wife, which resulted in her death. When his own ill health compelled a final return he began a mission in Providence, Rhode Island, which under his thirty years' pastorate grew to be the largest Baptist church in the state. He was for twenty-four years a member of the Foreign Mission Board. The second Mrs. Bixby was the first

president of the Woman's Baptist Foreign Mission Society, and was a member of its board till nearly the end of her life.

Chapin Howard Carpenter was five years a teacher in the Karen Theological School in Burma and then was placed in charge of the Bassein Sgaw Karen Mission with about seventy thousand native Christians and seventy churches under his care. In 1874 he was president of the Rangoon Baptist College and the next year began his work in Bassein of leading the natives to establish and maintain a high grade school with their own contributions, a work in which he was phenomenally successful. In 1886 he went to Nemuro, Japan, to establish a mission independent of pledged support, but died a short time after entering upon that work.

New Hampshire has the distinction of affording the first male as well as the first female missionary ever sent out by American Baptists to the foreign field: George H. Hough was born in Windsor, Vermont, but when about two years old found a home in Concord where he appears to have spent most of his life previous to his appointment.* Having had experience in printing in his father's office he was an especially opportune assistant to Dr. Jud-

* George Hough, father of the missionary, came to Concord from Vermont in 1789 and set up the first printing press and published the first paper in the town, the "Concord Herald and New Hampshire Intelligencer." In 1792 he was appointed the first postmaster of Concord. He printed the first issues of the Minutes of the N. H. Baptist State Convention.

son, who was preparing the Scriptures and other writings for publication. A tract of Dr. Judson's issued from the press of Mr. Hough was the first printing ever done on Burman soil.* He and his wife were several times in imminent peril from the natives. He twice suffered imprisonment and persecution, escaping a martyr's death as if by a miracle after the executioner's sword was raised.† After the British-Burman war he became interpreter to the government and subsequently for many years superintendent of the government school at Maulmain.

The following persons though not natives of New Hampshire had some connection with the state previous to missionary service:

H. H. Rhees, D. D., missionary at Japan, was at one time pastor in Nashua.

David Webster lived at Plymouth in youth and came of New Hampshire parentage. After his return from Burma and Siam he was five years pastor at North Woodstock.

C. L. Davenport and Silas M. Field, formerly

* This tract was entitled "A View of the Christian Religion, in three parts, historic, didactic, and preceptive." It may be found in Appendix B to the "Life of Judson," by his son, pp. 568, 571, A. D. Randolph & Co., 1883.

† A thrilling account of these experiences may be found in the January, February, March, and May numbers of the Missionary Magazine for 1825. Files of the magazine are accessible at the rooms of the Missionary Union, Tremont Temple, and at the Boston General Theological Library, the Boston Public Library, and the Backus Historical Library at Newton Theological Institution.

Methodist missionaries, were ordained as Baptist ministers respectively at Nashua and at Somersworth. Mr. Davenport went to Burma in the employ of the Missionary Union and Mr. Field to Africa in the employ of the English Baptist Mission.

A. H. Danforth of Assam was a student at New Hampton.

A. H. Curtis now in India was baptized in Suncook and studied at Pembroke Academy.

Julia C. Bromley, Mellissa Aldrich (now Mrs. Tribolet), Mellissa Carr, and Miss M. C. Manning of Burma, with Edwin N. Fletcher of China, were students at New London.

In the foregoing enumeration of foreign missionaries with whose lives New Hampshire may be considered as more or less connected there are nineteen natives of the state and twelve who were not. Of the latter number one came to the state when very young; one was a pastor and two were baptized and ordained within it; seven were students of New Hampshire academies. This list represents a service for the Kingdom of Christ that is an occasion for profound gratitude. It is a roll to be cherished with pride and regarded with honor.

The list of home missionaries would probably outnumber the foreign, but it is not easily ascertained because their places of nativity are not recorded at headquarters, nor given in published re-

ports, and because the distinction between a pastor and a missionary is often indeterminate. In exciting interest the view of the career of the home missionary lacks the advantage of remoteness that attaches to the perspective of service over the sea. Home missionary service does not usually require learning a new tongue or necessitate wide separation from homeland and from kindred people. It is often of irregular periods and may be the service of a minister during the interim between pastorates. Enlistment in the service is not necessarily regarded as a peculiar consecration for life. Sometimes the missionary is an ordinary pastor who is receiving assistance, and, in general, much of the work is similar to that which our own pastors and teachers and churches are doing. But these considerations by no means detract from the value or heroism of home missionary work. Privation, disheartenment, discomfort, obscurity, are the frequent accompaniment of home missionary life. The list of New Hampshire's home missionaries, as far as ascertained, tells of consecrated effort in city slums, on western frontiers, in Indian camps, among unshackled slaves; a story of itinerant evangelism, of lonely endeavor to carry the gospel light to closed homes and darkened hearts.

Four instances may suffice to illustrate the diversity and character of the home missionary service of

the thirty or more who are known to have gone from New Hampshire to enter this work:*

Abel Bingham, born in Enfield, went in 1828 to the Ojibwas Indians about Lake Michigan. What is now the city of Chicago was then only a fort. His headquarters were at Sault Ste. Marie, where he superintended day school during the week and preached three times on Sunday, first to citizens and soldiers, then to Indians, then to French. He had an out-station a hundred and twenty miles distant. For thirty years he experienced the hardships of frontier life.

John Peacock, born at Amherst in 1804, baptized at Milford, and a student at New Hampton, was forty-five years an evangelist, laboring extensively in the territory between western Maine and eastern New York. He is said to have baptized more than a thousand persons, and to have been instrumental in the conversion of hundreds of others.

Two men, not natives of the state but who began ministerial service in it, had missionary careers in the South, one of which was remarkable for its tragic end and the other for its successful termination: Jotham W. Horton went from the pastorate of the church in Milford to labor among the freedmen, first at Port Royal, then at New Orleans. It was during the progress of the war, and in the turbulent condition of the times in that section he

*See statistical table, page 130.

experienced great privations and hardships, but rather than relinquish their work he and his wife at one time lived upon twenty cents a day. By distributing copies of the Civil Rights Bill among the negroes in New Orleans in 1866, he incurred the vengeance of the whites and was marked for death. Though aware of his danger he remained unflinching at his post and paid the price of his heroism by receiving a treacherous and fatal pistol shot in a public assembly immediately after concluding the opening prayer.

Charles H. Corey went from a pastorate in Seabrook to enlist in the Christian Commission. After the war he assumed charge of an incipient colored school at Richmond, which is now the flourishing Richmond Theological Institute, the only theological school in the country especially for colored preachers. Dr. Corey was for thirty years employed in a work that severely taxed faith and energy, but whose results will live to bless future generations.

CONCLUSION.

We have taken a very limited survey of men and movements that connect New Hampshire with the missionary work of American Baptists. It is sufficient, however, to show that large movements in the Kingdom of Christ have been born of the faith, prayer, holy living, and consecrated giving of some of the men and women who have worshiped God

among these granite hills. We have meagerly outlined some of the developments of history that is written, but who shall show the developments of unwritten history? Who shall tell where the influence from New Hampshire's churches has awakened interest in humanity and concern for its regeneration? Who shall calculate the results to missions of the training of New Hampshire's schools, or of effects that have issued from intermingling movements in her civic life? Who shall tell how many of her ministers and teachers, in subsequent labors in distant city and town, have imparted missionary inspiration that was New Hampshire born? Who shall tell how many young men and women whose lives were transformed at the little white meeting house on the New Hampshire hill have gone to other states where children were born to whom was imparted a latent missionary zeal that in time broke forth?

When account is taken of the drain of population that has been continually going on there is the more occasion for gratification and gratitude for the continual and increasing missionary interest of all these years. But great as the results have been might they not have been greater? Certain is it at least that the present must not rest on the achievements of the past. Missionary service in a past generation spent part of its force when the generation died. If the world of today is to be

evangelized it must be by the men of today with the aid of whatever helpful results may have been transmitted from the work of earlier time. At the opening of the nineteenth century a remarkable flame of missionary zeal was kindling among the Baptists of the state. May the New Hampshire Baptists of the opening years of the twentieth century be stirred with a missionary ardor that shall be commensurate with the advance in civilization and the religious growth of the day.

STATISTICAL

OF BAPTIST HOME MISSIONARIES CONNECTED

This table contains, probably, a fairly complete list of pastors of the state who have served
tors, by Rev. E. E. Cummings, D. D., and Rev. Wm. Hurlin, in the library of the New Hamp-
Home Missionaries born or resident, but not pastors, in New Hampshire is probably very in-

NAMES IN ORDER OF BIRTH.	Birthplace.	Date of Birth.	Pastorates or Residence in N. H.	Residence when app'ted.
Barnabas Perkins....	——, Mass.....	.....	.....	.....
Elisha Andrews.....	Middletown, Conn	Sept. 27, 1768	Hinsdale.....	Hinsdale.....
Thos. Paul (colored).	Exeter, N. H.....	" 3, 1773	Ord. Nottingham W.	Boston, Mass.
Thomas Rand.....	Manchester, N. H.	May 21, 1776	Bap. Alstead; var. N. H. pastorates...	.....
Emory Osgood.....	Newfane, Vt.....	July 24, 1777	Bap. Hinsdale; So. Acworth.....	.....
William Taylor.....	Beverly, Mass....	——, 1783	Ord. &P. Sutton; P. Concord, Sanb'nt'n.	Sanbornton....
Abel Bingham.....	Enfield, N. H.....	May 9, 1786	.....	.....
Phineas Richardson..	Methuen, Mass...	Feb. 2, 1787	Bap. Londonderry; P. Gilmanton.....	.....
Samuel Ladd.....	.....	.....	Ord. & P. So. Hampton; P. Lyme.....	So. Hampton..
Samuel Everett.....	Princeton, Mass..	——, 1794	Ord. & P. Milford; P. Salisbury.....	Lev'r'tt, Mass.
Lewis E. Caswell.....	Boston, Mass	——, 1795	P. Meredith and Weare..... ...	Weare.....
Michael Carleton.....	Blue Hill, Me. ...	Oct. 26, 1795	Ord. and P. Hopkinton.....	Hopkinton....
Abraham Bedell.....	Limerick, Me.....	Nov. 23, 1797	Various N. H. pastorates.....	.....
John Peacock.....	Amherst, N. H....	May 3, 1804	Ord. Canaan.....	.....
Jeremiah W. Mace...	Hampton, N. H...	July 30, 1804	P. Chester and Londonderry.....	Dum'rst'n, Vt.
Lucien Hayden, D. D.	Winsted, Conn....	Oct. 31, 1808	P. Dover, New London, Dunbarton....	New London..
Benj. F. Brabook.....	Acton, Mass.....	Sept. 15, 1809	P. Great Falls.....	Great Falls...
Benj. Brierly.....	Saddleworth, Eng.	Nov. 21, 1811	N. Hampton acad., P. Dover, Gt. Falls, and Manchester...	.....
Sherbon Dearborn....	——, Mass.....	——, 1811	P. Conway, Bow, Peterboro, Marlboro.	Marlboro.....
Mrs. A. W. Stannard.	Dorset, N. H. (?)..	.....	Dorset.....	.....
Sarah Hale Hibbard..	Gilford, N. H.....	.....	.....	.....
Horace Richardson..	Cornish, N. H.	Dec. 2, 1814	Ord. and P. Keene..	.....
James French.....	No. Hampt'n,N.H.	April 1, 1815	H'pton & Pemb'ke acads.; P. Exeter.	.....
G. W. Butler.....	Hallowell, Me....	" 12, 1817	Bap. Colebr'k, ord. St'ff'd, N. Ham. ac.	.....
Samuel Graves, D. D.	Acworth, N. H....	——, 1820	.....	.....
S. W. Marston, D. D..	York County, Me.	July 23, 1826	New Hampton acad.	.....
Jotham W. Horton...	Nantucket, Mass..	April 25, 1826	P. Milford.....	Milford.....
Chas. H. Corey, D. D.	New Canaan, N.B.	Dec. 12, 1834	Ord. & P. Seabrook.	Seabrook.....
L. G. Barrett.....	Watertown, Mass.	Dec. 5, 1838	P. Concord.....	.....
H. S. Westgate.....	Plainfield, N. H...	Feb. 7, 1841	.....	.....
O. A. Buzzell.....	Ellsw'th, N. H.(?)	.....	Ellsworth.....	Ellsworth.....
W. D. Hall.....	Springfield, Vt.. ..	Jan. 17, 1845	New Hampt'n acad. P. So. Acworth....	Camb'ge, N. Y.

Bap.—Baptized. Ord.—Ordained. P.—Pastor. Itn't.—Itinerant.

TABLE

WITH NEW HAMPSHIRE PREVIOUS TO SERVICE.

as Home Missionaries. In preparing it, the manuscript catalogues of New Hampshire Pas-shire Baptist Historical Society at Concord, have been of valuable assistance. The list of complete. There are no records to guide a search for this information.

Field of Labor.	Period of Service.	Employing Society.	Present or Last Address.	Date of Death.
N. H., Vt., and Can...	1806-?	Mass. Bap. Mis. Society.....	Danville, Vt.....	May 10, 1826.
Several States.....	1816 till infirm	Itin't evangelist	Hinsdale, N. H. ..	Feb. 3, 1840.
Hayti.....	1823	Mass. Bap. Mis Society..... ..	Boston, Mass.....	Apr. 14, 1831.
N. Y. City.....	1838-43	City Missionary	Holyoke, Mass....	May 31, 1857.
N. H., Vt., N.Y. & Can.	1811-24	Mass. Bap. Mis. Society.....	Oneida, N. Y.. ...	Sept. 12, 1824.
Michigan.....	1833-52	A. B. H. M. S....	Schoolcraft, Mich.	June 7, 1852.
"	1828-55	Gen. Convention	G'd Rapids, Mich.	.....
Rural N. H.....	1816-17	Mass. Bap. Mis. Society.....	Lawrence, Mass..	.....
Illinois.....	1844-48	A. B. H. M. S....	Brentwood, N. H.	Feb. —, 1854.
West.....	1848-?	.....	Cheshire, Mich....	Sept. 22, 1875.
Boston	1844-?	City Missionary	.....	Mar. 15, 1877.
Salem.....	1832-60	City Missionary	Salem, Mass.(?)..	Mar. 6, 1865.
Me., N. H., Vt., Can...	1832-70	Itin't evangelist	Stratford, N. H. ..	May 17, 1870.
N. E. and N. Y.....	1831-71	Itin't evangelist	Amherst, N. H....	June 13, 1876.
Washington, D. C.....	.....	Christ. Com., A. B. H. M. S... ..	Plymouth, Mass..	Jan. 9, 1885.
Augusta, Ga., Inst....	1868-69	A. B. H. M. S....	Germantown, Pa.	Nov. —, 1896.
West.....	'37-9, '43-5 '48-53	Bap. Tract Soc., A. B. H. M. S...	Davenport, Iowa.	June 9, 1853.
California.....	1860-62	A. B. H. M. S....	Nevada City, Cal..	July 21, 1863.
Wisconsin.....	1851-57	A. B. H. M. S....	Lowell, Wis.....	Aug. 25, 1861.
Pottawatomies.....	1830-31	Gen. Convention	.....	.....
Cherokees.....	1843-46	Gen. Convention	.....	.....
West.....	1874-76	Bible Society....	Oakland, Cal.....	Mar. 15, 1876.
Colo. and Phila.....	1855-188-?	A. B. H. M. S. & other societies, City Missionary	Philadelphia, Pa.	.....
North N. H.	1845-51	A. B. H. M. S....	Berlin Heights, O.	Sept. 15, 1858.
Mich. & Ga. (School)	1845-51 1884-94	A. B. H. M. S....	.....	Jan. 17, 1895.
Southwest.....	1865-?	A. B. H. M. S. & other societies.	.....	.....
Louisiana.....	1862-66	A. B. H. M. S....	New Orleans, La..	Aug. 5, 1866.
La., S. C., Ga., Va.....	1864-98	Christ. Com., A. B. H. M. S.....	Seabrook, N. H...	Sept. 5, 1899.
Schools, N. C. & Miss.	'85-86, '94-	A. B. H. M. S..	Jackson, Miss....	.....
Col. & N. Mex.....	1880-81	A. B. H. M. S....	Westgate, Kan...	July 19, 1898.
Nebraska.....	1874-?	A. B. H. M. S....	Juniata, Neb.....	.....
Nebraska.....	1883-?	A. B. H. M. S....	No. Platte, Neb...	.....

STATISTICAL

OF BAPTIST FOREIGN MISSIONARIES CONNECTED WITH

The list is thought to be fairly complete as respects those who were born or have held
mation. It is very probable, however, that others beside those who are recorded as such

NAMES IN ORDER OF SERVICE.	Birthplace.	Date of Birth.	N. H. Residence other than Birthplace.
George H. Hough	Windsor, Vt.,	——, 1787 ?	Concord
Phœbe (Mann) Hough	Orford, N. H.	——, 1788	
Sarah (Hall) B. Judson	Alstead, N. H.	Nov. 4, 1803	
John Taylor Jones, D. D.	New Ipswich, N. H.	July 16, 1802	
Nathan Brown, D. D.	New Ipswich, N. H.	June 22, 1807	
Roenna (Clark) Day	Stoddard, N. H.	Oct. 12, 1809	Washington
Judith (Leavitt) Jones	Meredith, N. H.	Sept. 24, 1815	
‖Sarah (Sleeper) Jones Smith	Gilford, N. H.	May 17, 1812	New Hampton (acad.)
A. H. Danforth	Pelham, Mass.	July 8, 1817	New Hampton (acad.)
¶H. E. T. (Wright) Stillson	Nelson, N. H.	Sept. 21, 1820	
Benjamin C. Thomas	Sanbornton, N. H.	April 24, 1820	
Moses H. Bixby, D. D.	Warren, N. H.	Aug. 27, 1829	
Laura A. (Gage) Bixby	Pelham, N. H.		New Hampton (acad.)
Chapin Howard Carpenter	Milford, N. H.	Feb. 12, 1834	Keene, New London
Isaac D. Colburn	Hudson, N. H.	Sept. 30, 1832	
James F. Norris	Danbury, N. H.	Mar. 10, 1838	
Asenath R. Gage	Salem, N. H.		
M. C. Manning (Miss)			New London (acad.)
Anna H. C. Kidder	Merrimack, N. H.	Aug. 25, 1840	
David Webster	Milford, Mass.	Mar. 16, 1851	Plymouth
Julia C. Bromley	Pontiac, Mich.	Sept. 15, 1848	New London (acad.)
H. H. Rhees, D. D.	Camden, N. J.	Nov. 10, 1828	Nashua
Lewis A. Eaton	Seabrook, N. H.	June 4, 1855	
¶Minnie A. (Buzzell) Brown	Ellsworth, N. H.	Dec. 16, 1863	
‖Melissa (Aldrich) Tribolet	Deming, N. Y.	Feb. 20, 1861	New London (academy and church)
Melissa Carr	Port au Prince, N. S.	——, 1864	New London (acad.)
Arthur H. Curtis	Portland, Me.	July 20, 1866	Suncook
Edwin N. Fletcher	Newton Center, Mass.	——, 1866	New London (academy and church)
Silas M. Field			Somersworth (ch.)
Mary A. Hawley	Manchester, N. H.	April 7, 1870	
C. L. Davenport			Nashua

* This is the period of service under the General Convention or Missionary Union. Subsequent labor was carried on independently.
† Independent service part of the time.
‡ Formerly a Methodist missionary.

TABLE

NEW HAMPSHIRE PREVIOUS TO SERVICE.

pastorates in the state, though some names may have been omitted through lack of infor- have been students or residents in the state at some period.

Residence when Appointed.	Field of Labor.	Period of Service.	Present or Last Address.	Date of Death.
Pawtucket, R. I.....	Burma	*1815-26	Maulmain.....	——, 1869
Pawtucket, R. I.....	Burma.....	*1815-26	Maulmain.....	July 9, 1859
Salem, Mass.....	Burma.....	1825-45	§Maulmain.....	Sept. 1, 1845
New Ipswich, N. H...	Burma, Siam..	1830-51	Bangkok.....	Sept. 13, 1851
Rutland, Vt.....	Burma, Assam, Japan	1832-55, '72-86	Yokohama.....	Jan. 1, 1886
Homer, N. Y.....	India.....	1835-45	New York State.....	May 19, 1881
Meredith, N. H.....	Siam.....	1841-46	§Bangkok.....	Mar. 21, 1846
New Hampton (?)....	Siam	*1847-69	Bangkok.....	Apr. 30, 1889
Hamilton, N. Y.	Assam	1847-58	Milestown, Pa.....	Feb. 14, 1864
Rochester, N. Y.....	Burma..	1849-52	Jefferson, Ia.....	——, 1896
Boston, Mass.....	Burma.....	1850-68	§Bassein	——, 1868
Johnston, Vt.....	Burma.....	1853-56, '61-68	Providence, R. I.....	Mar. 21, 1901
Providence, R. I.....	Burma.....	1861-68	Providence, R. I.....	Mar. 24, 1901
Brattleboro', Vt.....	Burma, Japan.	†1862-80, '86-87	Nemuro.....	Feb. 7, 1887
Hudson, N. H.....	Burma	1863-80	Nashua, N. H.	.....
Monson, Me. (?)	Burma	1865-72, '79-83	.....	.....
Lancaster, Mass.....	Burma.....	1866-84	Providence, R. I.....	June 19, 1898
....	Burma..... ...	1874-79	Bassein	——, 1879
Providence, R. I.....	Japan..... ..	1875—	Tokyo.....	.....
Portland, Me.....	Burma, Siam..	1877-87	Lebanon, Me. (?)....	.....
.....	Burma.....	1877-81	Mt. Morris, N. Y.....	Aug. 23, 1882
Napa, Cal.....	Japan.....	1878-99	Kobe.....	May 10, 1899
Salem, Mass.....	Siam.....	1882-95	Campton Vil., N. H..	.....
Juniata, Neb.....	China.....	1884-87	Eastyard, Cal.....	.....
.....	Burma.....	1888—	Bassein.....	.....
.....	Burma.....	1891—	Sandoway.....	.....
Fairfield, Me.....	India.....	1892—	Madras.....	.....
Sidney Center, N. Y..	China.....	1892-96, '98-99	Ningpo.....	July 14, 1899
Berwick, Me.....	Africa.....	‡1894-?	.....	.....
Manchester, N. H....	Japan.....	1895—	Yokohama.....	.....
Nashua, N. H.....	Burma.....	‡1895—	Sandoway.....	.....

§ Died while returning to the United States, or at end of voyage.
‖ Married while in service.
¶ Married after return.

NORCOTT'S PLAIN DISCOURSE UPON BAPTISM.

In these addresses, reference is repeatedly made to Norcott's work on Baptism. The committee believes that the New Hampshire Baptists will want to know something definite about this book which has had so much to do with the history of our denomination in this state. We therefore publish the following statement from Rev. W. W. Wakeman concerning it:

"'Norcott's Plain Discourse Upon Baptism,' referred to by Backus as being an important instrument in the origin of the denomination in the state, was undoubtedly a pamphlet of which a copy of the sixth edition, printed in London in 1762, may be seen on the 'Special Libraries' floor of the Boston Public Library. It is entitled:

"BAPTISM
DISCOVERED PLAINLY and FAITHFULLY
ACCORDING TO THE
WORD OF GOD
Wherein
Is set forth the glorious Pattern of our blessed

Saviour Jesus Christ, the Pattern of all Believers in his Subjection to Baptism, Together with the Example of Thousands who were baptized after they believed.

"By John Norcott,
Late Servant of Jesus Christ, and of his Church.

"It is a treatise of thirty-six pages, together with a dedicatory epistle by the publishers, a table of contents, an address by Norcott 'To his truly beloved Friends and Brethren in and about Wapping,' and an appendix, 'by another hand.' The size of the pamphlet is $6\frac{1}{2}$ by $3\frac{3}{4}$ inches. Since the first edition appeared the book is said to have been 'reprinted in Holland, lately translated into Welsh, and now growing scarce because much asked for.'

"The subject is discussed in eleven chapters of two or three pages each, as follows:

"I, Of the baptism of Christ. II, Of the great commission for baptizing believers. III, Examples of many thousands baptized after believing. IV, That baptizing is dipping. V, Water baptism to continue till Christ's second coming. VI, That no measure of grace is a sufficient ground to keep any from water baptism. VII, Believers' baptism a great ordinance. VIII, Answers to the common objections. IX, Believers' baptism and infant baptism compared. X, A recital of those Scriptures speaking of baptism. XI, Considerations on what hath been said by way of conclusion."

APPENDIX.

By Rev. Wm. Hurlin.

1.

ACT OF INCORPORATION AND AMENDMENTS.

An Act to incorporate the Baptist Convention of the State of New Hampshire.

Section 1. Be it enacted by the Senate and House of Representatives in General Court convened: That Otis Robinson, Ferdinand Ellis, John Crockett, William Taylor, N. W. Williams, B. F. Farnsworth, Joseph Elliott, Parker Fogg, Michael Carlton, James Barnaby, Phineas Richardson, Joseph Colby, and Joseph Davis, with such others as may hereafter be associated with them, be made a body politic and corporate by the name of the Baptist Convention of the State of New Hampshire, and by that name may sue and be sued, prosecute and defend to final judgment and execution, and be known and distinguished in their acts and proceedings, and in all cases whatever shall be and hereby are invested with all the powers and privileges common to incorporations of a like nature.

Sect. 2. Be it further enacted that the said corporation shall have power to receive and hold all donations, subscriptions, and legacies in real and personal estate to an amount not exceeding thirty thousand dollars [this was changed to one hundred thousand dollars by act of the legislature approved February 23, 1897] and to use and improve the same for the purpose of promoting foreign and domestic missions and the education of indigent and pious young men for the gospel ministry, and any other religious charities which they may deem proper, and the same may sell and dispose of at pleasure.

Sect. 3. Be it further enacted that the said corporation shall have power to choose such officers to govern and man-

age the concerns of the Convention as may be thought necessary, and also to make and establish such rules and by-laws as they may think necessary, not inconsistent with the laws of this state.

SECT. 4. Be it further enacted that Joseph Colby and N. W. Williams be authorized to call the first meeting of the Convention by notice in "The New Hampshire Patriot," printed at Concord.

SECT. 5. Be it further enacted that the legislature may at any time hereafter revoke, alter, or amend any or all the provisions of this act at their pleasure.

Approved June 22, 1826.

DAVID LAWRENCE MORRILL,
Governor.

CHANGE OF NAME.

AN ACT to change the corporate name of the Baptist Convention of the State of New Hampshire.

Be it enacted by the Senate and House of Representatives in General Court convened as follows:

SECTION 1. The said corporation shall hereafter be called and known by the name of the New Hampshire Baptist Convention.

SECT. 2. This act shall take effect from and after its passage.

Approved June 29, 1860.

ICHABOD GOODWIN,
Governor.

AN ACT

In amendment of an act entitled "An act to incorporate the Baptist Convention of the State of New Hampshire," passed June 24, 1826, amended June 29, 1860, amended February 23, 1897.

Be it enacted by the Senate and House of Representatives in General Court convened:

SECTION 1. The said corporation is authorized to hold property, real and personal, for all purposes and subject to all the

provisions of said acts, to an amount not exceeding three hundred thousand dollars ($300,000), and it may be appointed and constituted a trustee by any person, church, or society, and under any will, or by probate court, and is authorized to act as such and receive, manage, and control property, either personal or real, in trust, to all intents and purposes and subject to all the laws and regulations relating thereto, the same as natural persons. The management and control of the affairs, business, and property, and the performance of all trusts and duties thereunto pertaining, shall be vested in a board of trustees, to consist of not less than seven nor more than twenty-seven, who shall be selected annually and shall hold their office for one year and until their successors are chosen and qualified. Said board shall have the power to fill any vacancy in the board or in any office of the corporation until the next annual election, and shall have and be vested with all the powers of the corporation.

SECT. 2. Said corporation may have a seal of such style as the board of trustees shall direct, to be in the custody of the treasurer and be affixed to such instruments executed by the corporation as are required to be sealed by law.

SECT. 3. All parts of said acts inconsistent with this act are hereby repealed. The legislature may alter, amend, or repeal this act at pleasure, and it shall take effect on and after its passage.

Approved February 20, 1901.

CHESTER B. JORDAN,
Governor.

2.

CONSTITUTIONS.

The following Preamble and Constitution was adopted by a meeting of delegates from the several Associations, held at Salisbury, October 12 and 13, 1824, for the purpose of organizing a State Convention:

WHEREAS, The Baptist denomination in this state is somewhat numerous, and our churches scattered over a considerable extent of territory, and in our present situation being un-

able to concentrate our energies to the best advantage for the promotion of Christ's Kingdom among us, we think it advisable to form a State Convention, to be governed by the following

CONSTITUTION.

1. This Convention shall be known by the name of the New Hampshire Baptist Convention.

2. The general object of this Convention shall be to combine the energies and raise the tone of religious feeling in the denomination, in relation to the various benevolent objects of the day, without intruding on the independency of the churches or any religious society connected with the Convention, but rather to act in concert with them.

3. This Convention shall be composed of delegates from associated Baptist churches in this state, and from all other churches of the same faith and order, under the following regulations, viz.: Each church that shall make an annual contribution to the funds of this Convention may appoint two delegates, and a certificate of their appointment from the church to which they belong shall entitle them to a seat in the Convention. Furthermore, no person shall be eligible to an appointment who does not belong to an education, foreign or domestic missionary society to which he shall annually pay the sum of one dollar. Furthermore, the business of the Convention may be transacted by a majority of the members present.

[At the meeting of the first Baptist Convention, June 21, 1825, it was voted to alter this "article, so far as to leave it optional with the churches to elect such members as delegates to the Convention as they may think proper." And then it was "voted unanimously to adopt it (the Constitution) as amended." But in all the occasional reprints of it in the Minutes, it is printed in the original form.]

4. The Convention shall meet at the same place, and on the Tuesday preceding the day of the annual meeting of the New Hampshire Domestic Missionary Society, at 2 o'clock P. M., at which time there shall be chosen a president, secretary, treasurer, and such other officers as may be deemed expedient, who shall constitute a board to carry into effect the

resolves of the Convention, and make a report of their doings the preceding year. The treasurer shall give competent security for the funds in his possession, which security shall be lodged in the hands of the secretary.

5. All moneys specifically designated for missionary purposes, either foreign or domestic, or for any other religious object, shall be faithfully applied according to such specification. The Convention also shall have power to make appropriations of unspecified moneys for the support of a general agent in the state, or for the promotion of any religious object they may deem proper.

6. This Constitution shall be subject to alteration by a vote of the majority of the members present at any annual meeting of the Convention.

As the foregoing Constitution omits many things usually included in such documents, it may be well to supply the deficiency by giving the

RULES AND BY-LAWS,

Adopted at New London, June 27, 1826.

ARTICLE 1. All pastors of the associated Baptist churches in his state shall, *ex officio*, be members of this Convention, together with such other ministers and brethren as may be appointed by Baptist Associations, being wholly or in part within the bounds of the state.

ART. 2. Ministers who are not pastors, and other brethren, appointed by Associations to represent them in this Convention, shall, before taking their seats, present testimonials of their appointment.

ART. 3. At each annual meeting there shall be chosen, by ballot, a president, two vice-presidents, a corresponding secretary, a recording secretary, a treasurer, and six trustees, who shall compose the executive board of this Convention.

ART. 4. At each annual meeting the Convention shall elect, by ballot, five trustees and five overseers of the New Hampton Institution, to act in connection with others appointed by the proprietors of the said Institution, and in accordance with previous arrangements, and the charter of the proprietors.

ART. 5. The president, and in his absence the senior vice-president, shall preside in all meetings of the Convention, and of the board; and shall have power to call a special meeting whenever he may think necessary.

ART. 6. The corresponding secretary shall correspond with such bodies and individuals as the Convention may direct.

ART. 7. The recording secretary shall keep a fair record of all the doings of the Convention, and of the board; shall give notice of the meetings of the Convention; and shall take charge of all papers committed to his care—all of which shall be open to the inspection of any member of the Convention.

ART. 8. The treasurer shall take charge of all moneys and other property committed to his care; shall keep a fair record of the same; taking special care to enter the names of donors and contributors to the funds of this body, together with the objects for which they were contributed, and shall pay them out pursuant to an order of the board, signed by the presiding officer; and shall give bonds for the faithful discharge of the duties of his office, and shall annually report to the Convention the state of the funds, and at any other time when called upon by the board.

ART. 9. The board, five of whom shall constitute a quorum, shall have power to transact the business contemplated by this Convention, and to dispose of the funds in accordance with the provisions of the charter and these By-Laws; shall annually report their doings to the Convention, and shall meet by adjournment from time to time as they may think proper.

ART. 10. The annual meeting of the Convention shall be holden on the first Wednesday of June, in Concord, at 8 o'clock A. M.; and there shall be a sermon delivered by some person appointed at the preceding meeting.

ART. 11. All associations, churches, societies, and individuals contributing to the funds of this body in aid of foreign and domestic missions, or for education purposes, may forward their contributions directly to the treasurer, specifying or not the object to which they shall be applied.

ART. 12. All moneys specially contributed to either of the above objects shall be applied in strict accordance with the wishes of the donors.

ART. 13.—1. It shall be the duty of the delegates from each Association to present to the Convention a full and correct list of the churches belonging to the Associations which they represent. This list shall specify the number of churches and members at present, the number added, dismissed, excluded, and deceased since the last meeting; the number of ordained ministers and licentiates; and the number of destitute churches belonging to the Association; together with such other information as the Convention may from time to time require.

2. The whole, or such part as the Convention shall direct, of the information thus communicated, shall be printed in the Minutes of its annual proceedings, and a copy sent to each Baptist church in the state.

3. The expense of printing the Minutes shall be taken from the treasury, upon an order signed by the president.

4. During each session there shall be a free public conference, in which the representatives from each Association shall give an account of the state of religion in the Association to which they belong, together with any other information they may possess relating to the prosperity of the church of Christ.

ART. 14. Any amendment of these By-Laws may be made at any annual meeting of the Convention, two thirds of the members present concurring.

Signed by order of the Convention, June 27, 1826.

JOSEPH COLBY, *President.*

JAMES BARNABY, *Secretary.*

CONSTITUTION

Adopted at the Annual Meeting of the Convention held at Nashua, October 19, 1859.

NAME.

I. This body shall be known by the name of the New Hampshire Baptist Convention.

OBJECT.

II. The grand object of this Convention shall be to promote the preaching of the gospel in this state.

MEMBERSHIP.

III. This Convention shall be composed of ordained ministers who are members of Baptist churches in the state, of messengers from churches which contribute to its funds, and of life members.

IV. Members of Baptist churches in good standing may become life members by the payment of twenty dollars, with the understanding that they forfeit their life membership if they lose their standing in the church.

V. This Convention will receive no more than two messengers from any one church, and it will require of them a certificate of their appointment from the church to which they belong.

OFFICERS.

VI. The officers of this Convention shall be a president, two vice-presidents, secretary, and treasurer.

BOARD.

VII. This Convention shall annually elect fifteen [changed in 1881 to twenty-two, "at least six of whom shall be laymen, one from each Association"] trustees, and these, with the officers of the Convention, shall constitute the board of the Convention.

The president and the secretary of the Convention shall also act as president and secretary of the board. At all meetings of the board five shall constitute a quorum.

VIII. The board shall annually appoint a prudential committee of three, [In 1869, this committee was increased to five,] with whom the secretary and agent may confer whenever desirable, and at whose request the secretary shall, at any time, call a special meeting of the board.

IX. It shall be the duty of the board to provide measures for raising funds for the Convention; also to dispose of said funds agreeably to the provisions of the charter and this Con-

stitution, and to transact any other business connected therewith. They shall report their doings annually to the Convention.

X. All money specifically designated for any religious object shall be faithfully applied according to such specification or returned to the donor.

XI. If any vacancy shall occur in the board during the recess of the Convention they shall have the power to elect, by ballot, some one to fill the same.

SECRETARY.

XII. The secretary shall keep a fair record of all the doings of the Convention and of the board; shall conduct all correspondence; shall give notice of the meetings of the Convention; and shall take charge of all papers committed to his care — all of which shall be open to the inspection of any member of the Convention.

TREASURER.

XIII. The treasurer shall take charge of all money and other property committed to his care; shall keep a fair record of the same; shall take special care to enter the names of donors and contributors to the funds of this body, together with the objects for which they were contributed, and shall pay them out pursuant to an order of the board, signed by the secretary. He shall give bonds for the faithful discharge of the duties of his office. He shall annually report to the Convention the state of the funds, and at any other time when called upon by the board. [In 1883 it was "Voted to amend the Constitution by adding to Article XIII, 'And an advisory committee of three, on investment, shall be appointed by the board to confer with the treasurer.'"]

ANNUAL MEETING.

XIV. The annual meeting of the Convention shall be held on the third Wednesday of October, at 10 o'clock A. M., in such place as may be agreed upon, and a sermon shall be preached by some person previously appointed.

MISCELLANEOUS.

XV. It shall be the privilege of the clerk of each Association to present to the Convention a full and correct account of the condition of the churches belonging to the Association which he represents, the number of destitute churches, together with such other information as the Convention may from time to time require.

XVI. At every annual meeting there shall be a free public conference, in which individuals from each Association shall be invited to give an account of the state of religion within their respective limits.

XVII. No resolution or motion implicating or in any way interfering with the independence of the churches shall be entertained by this Convention.

XVIII. This Constitution may be altered or amended by a vote of two thirds of the members present at any annual meeting of the Convention.

CONSTITUTION OF THE NEW HAMPSHIRE BAPTIST CONVENTION.

Adopted October 18, 1900, and amended October 17, 1901.

NAME.

I. This body shall be known by the name of the New Hampshire Baptist Convention.

OBJECT.

II. The objects of this Convention shall be to concentrate our influence, to cultivate Christian acquaintance, to communicate intelligence respecting the state of religion in the churches, to gather statistics, and consider the general interests of the Baptist denomination, to render assistance to feeble churches, and to sustain the preaching of the gospel in destitute regions.

MEMBERSHIP.

III. This Convention shall be composed of ordained ministers who are members of Baptist churches in the state; of three duly accredited delegates from each church which contributes

to its funds; of life members; and of the officers and board of trustees, who shall be members *ex-officio*.

IV. Members of Baptist churches in the state in good standing may become life members by the payment of twenty dollars. Life membership shall be forfeited and cease whenever any person holding the same shall withdraw from or, for any cause, lose his membership in any Baptist church in the state.

Officers.

V. The officers of this Convention shall be a president, two vice-presidents, secretary, and treasurer, who shall be elected by ballot.

Board.

VI. This Convention shall annually elect twenty-two trustees, at least six of whom shall be laymen, one from each Association; and these, with the officers of the Convention, shall constitute the board of the Convention. The president and secretary of the Convention shall also act as president and secretary of the board. At all meetings of the board five shall constitute a quorum.

Executive Committee.

VII. Section 1. At the first meeting of the board each year it shall elect from its members a committee of one from each Association, who, together with the president, secretary, and treasurer, shall constitute an executive committee.

Finance Committee.

Sect. 2. The board shall also elect at the same time, in the following manner, three persons from its own members, who, together with the treasurer, shall constitute the finance committee. In the year 1900 one member shall be elected for the term of one year, one member for the term of two years, and one member for the term of three years; thereafter, one member of this committee shall be elected annually for a term of three years.

VIII. It shall be the duty of the board to provide measures for raising funds for the Convention, also to dispose of said

funds agreeably to the provisions of the charter and this Constitution, and to transact any other business connected therewith. It shall report its doings annually to the Convention.

IX. All money specifically designated for any religious object shall be faithfully applied according to such specification, or returned to the donor.

X. If any vacancy shall occur in the board during the recess of the Convention, it shall have the power to elect, by ballot, some one to fill the same.

SECRETARY.

XI. The secretary shall keep a fair record of all the doings of the Convention and of the board; shall conduct all correspondence; shall give notice of the meetings of the Convention; and shall take charge of all the papers committed to his care; all of which shall be open to the inspection of any member of the Convention.

XII. SECTION 1. The executive committee shall meet at least four times during the year, and its work shall be to consider all applications for aid, make appropriations for the work of the Convention from any money in the treasury applicable thereto, and transact all other business of the board not otherwise provided for in the intervals between its meetings. It shall make a semi-annual report to the board, and shall at all times be subject to its instructions. It shall also, from time to time, call special meetings of the board, through the secretary of the Convention, by its vote, or on the written request of five trustees.

SECT. 2. The finance committee shall have charge of the personal property and investable funds of the Convention, and shall have power to invest, sell and reinvest, from time to time, as occasion may require, or when in the judgment of the committee it may be for the interest of the Convention to change any of its investments. The committee shall at all times be subject to the board of trustees and obey its instructions, shall make an annual report to the board of trustees previous to the annual meeting of the Convention.

SECT. 3. The treasurer shall have charge of the current funds of the Convention, shall keep a separate bank account

for the same, and from time to time pay all orders drawn on him by the executive committee for appropriations made by them as herein provided. All payments shall be paid by checks.

SECT. 4. All orders drawn on the treasurer, made by the board or executive committee, shall be signed by the secretary of the Convention. All orders drawn on the treasurer for investment or for re-investment shall be signed by a majority of the finance committee. In making investments, the finance committee shall be governed by the laws of this state regulating the investment of funds by savings banks.

MEETINGS.

XIII. SECTION 1. The annual meeting of the Convention shall be held on the third Wednesday of October at 10 o'clock A. M., in such place as may be agreed upon; and a sermon shall be preached by some person previously appointed.

SECT. 2. There shall be three regular meetings of the board each Convention year. The first meeting shall be held on the third Wednesday of October, at 5 o'clock P. M., and the second meeting shall be held on the second Monday of April, in the city of Manchester, and the third meeting shall be held on the Tuesday preceding the third Wednesday of October, at 4 o'clock P. M.

MISCELLANEOUS.

XIV. It shall be the privilege of the clerk of each Association to present to the Convention a full and correct account of the condition of the churches belonging to the Association which he represents, the number of destitute churches, together with such other information as the Convention may from time to time require.

XV. At every annual meeting there shall be a free public conference, in which individuals from each Association shall be invited to give an account of the state of religion within their respective limits.

XVI. No resolution or motion implicating or in any way interfering with the independence of the churches shall be entertained by this Convention.

XVII. This Constitution may be altered or amended by a vote of two thirds of the members present at any annual meeting of the Convention.

3.

OFFICERS OF THE NEW HAMPSHIRE BAPTIST CONVENTION,

With the years in which they were severally elected.

PRESIDENTS.

1826, 1827, Joseph Colby; 1828, Rev. N. W. Williams; 1829, 1830, Joseph Colby; 1831-1834, Rev. I. Pearson; 1835, Rev. J. Atwood; 1836, Rev. O. Tracy; 1837, Rev. E. E. Cummings; 1838, Rev. P. Richardson; 1839, Rev. S. Cooke; 1840, Rev. M. Carpenter; 1841, Rev. J. Richardson; 1842, No Meeting; 1843, Rev. E. B. Smith; 1844, 1845, Rev. E. E. Cummings; 1846, Rev. D. D. Pratt; 1847, Rev. S. Ilsley; 1848, 1849, Anthony Colby; 1850, 1851, T. J. Harris; 1852, Philip Brown; 1853, 1854, Rev. S. Cooke; 1855, Rev. D. D Pratt; 1856, Rev. G. Robbins; 1857, 1858, Rev. E. E. Cummings; 1859, 1860, Rev. O. Ayer; 1861, 1862, Rev. J. Storer; 1863, 1864, Rev. C. W. Flanders; 1865, 1866, Rev. W. H. Eaton; 1867, 1868, Rev. L. Hayden; 1869, 1870, Rev. N. Hooper; 1871, 1872, Rev. J. D. Tilton; 1873, 1874, George Holbrook; 1875, Rev. W. H. Alden; 1876, 1877, Rev. A. Sherwin; 1878, 1879, Rev. G. W. Nicholson; 1880, 1881, Rev. W. V. Garner; 1882, 1883, Rev. J. N. Chase; 1884-1886, George Holbrook; 1887-1889, David Heald; 1890, 1891, Rev. C. B. Crane; 1892, 1893, E. H. Brown; 1894, H. A. Yeaton; 1895, D. H. Goodell; 1896, 1897, Rev. O. C. Sargent; 1898, 1899, L. E. Staples; 1900, 1901, G. A. Worcester.

FIRST VICE-PRESIDENTS.

1826, 1827, Rev. N. W. Williams; 1828-1830, Rev. I. Pearson; 1831, 1832, Rev. B. Stow; 1833, 1834, Josiah Quincy; 1835, Rev. O. Tracy; 1836, Rev. E. E. Cummings; 1837, 1838, Rev. S. Cooke; 1839, Rev. M. Carpenter; 1840, Rev. J. Richardson; 1841, Rev. I. Pearson; 1842, No Meeting; 1843, Rev. E. E. Cummings; 1844, Rev. R. Sawyer; 1845, Rev. D. D. Pratt; 1846, Rev. S. Ilsley; 1847, Rev. D. Gage; 1848, Josiah Quincy; 1849, T. J. Harris; 1850, 1851, Philip Brown; 1852, Rev. S. Cooke; 1853, 1854, Josiah Quincy; 1855, Rev. G. Robbins; 1856, Rev. E. E. Cummings; 1857-1859, Rev. W. Lamson; 1860, Rev. J. Storer; 1861, 1862, Rev. C. W. Flanders; 1863, 1864, Rev. W. H. Eaton; 1865, 1866, Rev. L. Hayden; 1867, 1868, Rev. N. Hooper; 1869, 1870, Rev. J. D. Tilton; 1871, 1872, Rev. F. W. Towle; 1873, 1874, Rev. D. W. Faunce; 1875,

1876, R. Stewart; 1877, Rev. J. S. Herrick; 1878, 1879, Rev. W. V. Garner; 1880, 1881, Rev. J. N. Chase; 1882, 1883, Rev. S. C. Fletcher; 1884-1886, David Heald; 1887, 1888, D. W. O'Neil; 1889, Rev. C. B. Crane; 1890, 1891, E. H. Brown; 1892, 1893, D. H. Goodell; 1894, 1895, Rev. O. C. Sargent; 1896, 1897, I. J. Dunn; 1898, 1899, G. A. Worcester; 1900, 1901, Rev. N. L. Colby.

Second Vice-Presidents.

1826, 1827, Rev. I. Pearson; 1828, 1829, Rev. W. Taylor; 1830, Rev. B. Stow; 1831-1833, Rev. S. Everett; 1834, 1835, Eleazar Jackson; 1836, Josiah Quincy; 1837, Rev. P. Richardson; 1838, Rev. M. Carpenter; 1839, Rev. J. Richardson; 1840, Rev. I. Pearson; 1841, Rev. E. B. Smith; 1842, No Meeting; 1843, Rev. R. Sawyer; 1844, Rev. D. D. Pratt; 1845, Rev. S. Ilsley; 1846, Rev. D. Gage; 1847, Rev. H. Tonkin; 1848, T. J. Harris; 1849, Philip Brown; 1850, 1851, Rev. B. Wheeler; 1852, Richard Dodge; 1853, 1854, Rev. D. D. Pratt; 1855, Rev. E. E. Cummings; 1856, Rev. W. Lamson; 1857, 1858, Rev. O. Ayer; 1859, Rev. J. Storer; 1860, Rev. C. W. Flanders; 1861, 1862, Rev. W. H. Eaton; 1863, 1864, Rev. L. Hayden; 1865, 1866, Rev. N. Hooper; 1867, 1868, Rev. A. W. Chaffin; 1869, Rev. F. Daman; 1870, Rev. F. W. Towle; 1871, Horton D. Walker; 1872, George Holbrook; 1873, 1874, R. Stewart; 1875, Rev. A. Sherwin; 1876, Rev. J. S. Herrick; 1877, Rev. G. W. Nicholson; 1878, 1879, Rev. J. N. Chase; 1880, 1881, Rev. S. C. Fletcher; 1882, Rev. D. H. Stoddard; 1883, Rev. W. H. Alden; 1884-1886, D. W. O'Neil; 1887, 1888, Rev. C. B. Crane; 1889, E. H. Brown; 1890, 1891, D. H. Goodell; 1892, 1893, E. M. Shaw; 1894, 1895, I. J. Dunn; 1896, 1897, H. A. Yeaton; 1898, 1899, Rev. F. S. Bacon; 1900, E. H. Brown; 1901, Rev. J. H. Robbins.

Recording Secretaries.

1826-1828, Rev. J. Barnaby; 1829, 1830, Rev. N. W. Williams; 1831-1833, Rev. O. Tracy; 1834-1837, Rev. E. Worth; 1838-1840, Rev. E. B. Smith; 1841-1855, Rev. E. Worth; 1856-1858, Rev. K. S. Hall.

Corresponding Secretaries.

1826, 1827, Rev. M. Carlton; 1828, 1829, Rev. B. Stow; 1830, Rev. J. N. Brown; 1831, 1832, Rev. O. Tracy; 1833, 1834, Rev. G. Williams; 1835, Rev. M. Carpenter, 1836, 1837, Rev. E. B. Smith; 1838-1843, Rev. A. T. Foss; 1844-1846, Rev. J. W. Poland; 1847-1851, Rev. J. M. Coburn; 1852-1854, Rev. H. D. Hodge; 1855, Rev. K. S. Hall; 1856-1858, Rev. J. Storer.

In 1859 the Constitution was changed and it provided that there should be one secretary instead of two.

SECRETARIES.

1859-1861, Rev. K. S. Hall; 1862, 1863, Rev. L. Chase; 1864-1866, Rev. A. Colburn; 1867-1877, Rev. K. S. Hall; 1878-1899, Rev. W. Hurlin; 1900, Rev. C. L. White; 1901, Rev. O. C. Sargent.

TREASURERS.

1826-1829, Philip Brown; 1830-1837, William Gault; 1838-1844, J. A. Gault; 1845-1849, George Porter; 1850, J. A. Gault; 1851-1883, A. J. Prescott; 1884-1889, F. A. Hawley; 1890, 1891, George Holbrook; 1892, 1893, F. A. Hawley; 1894-1899, E. M. Shaw; 1900, 1901, L. E. Staples.

4.

CHURCHES WITH WHICH THE CONVENTION MET.

1826, New London; 1827, First Concord; 1828, Chester; 1829, New Hampton; 1830, Cornish; 1831, Hopkinton; 1832, Portsmouth; 1833, Rumney; 1834, East Jaffrey; 1835, Deerfield; 1836, Milford; 1837, East Sanbornton; 1838, Troy; 1839, Claremont; 1840, New Boston; 1841, Northwood; 1842, No Meeting; 1843, Hillsborough; 1844, Cornish; 1845, Exeter; 1846, Rumney; 1847, Brentwood; 1848, First Manchester; 1849, Claremont; 1850, New London; 1851, Dover; 1852, First Concord; 1853, Meredith Village; 1854, New London; 1855, Newton; 1856, Pittsfield; 1857, Keene; 1858, Exeter; 1859, First Nashua; 1860, Newport; 1861, Lake Village (now Lakeport); 1862, Milford; 1863, Portsmouth; 1864, East Jaffrey; 1865, New London; 1866, Plaistow; 1867, Claremont; 1868, First Manchester; 1869, First Concord; 1870, Dover; 1871, Brentwood; 1872, First Nashua; 1873, First Manchester; 1874, Great Falls (now Somersworth); 1875, Claremont; 1876, Keene; 1877, Concord, both churches; 1878, Exeter; 1879, New London; 1880, Pleasant Street, Concord; 1881, Dover; 1882, Milford; 1883, Merrimack Street, Manchester; 1884, First Nashua; 1885, Penacook; 1886, Great Falls (now Somersworth); 1887, Portsmouth; 1888, Claremont; 1889, First Manchester; 1890, Laconia; 1891, First Concord; 1892, Exeter; 1893, Keene; 1894, Dover; 1895, Pleasant Street, Concord; 1896, Milford; 1897, Merrimack Street, Manchester; 1898, First Nashua; 1899, Somersworth; 1900, Portsmouth; 1901, New London.

5.

PREACHERS OF ANNUAL SERMONS.

1826, Rev. L. Bolles; 1827, Rev. B. F. Farnsworth; 1828, Rev. I. Pearson; 1829, Rev. J. Barnaby; 1830, Rev. B. Stow; 1831, Rev. O. Tracy; 1832, Rev. N. W. Williams; 1833, Rev. L. Tracy; 1834, Rev. E. B. Smith; 1835, Rev. E. E. Cummings; 1836, Rev. S. Cooke; 1837, Rev. S. Everett; 1838, Rev. M. Carpenter; 1839, Rev. E. Worth; 1840, Rev. G. Williams; 1841, Rev. P. Richardson; 1842, No Meeting; 1843, Rev. A. T. Foss; 1844, Rev. Z. Jones; 1845, Rev. B. Brierley; 1846, Rev. S. Ilsley; 1847, Rev. N. Colver; 1848, Rev. D. D. Pratt; 1849, Rev. O. O. Stearns; 1850, Rev. H. Tonkin; 1851, Rev. S. W. Miles; 1852, Rev. J. Storer; 1853, Rev. D. Gage; 1854, Rev. E. K. Bailey; 1855, Rev. O. Ayer; 1856, Rev. K. S. Hall; 1857, Rev. C. W. Flanders; Rev. E. E. Cummings, Historical Sermon; 1858, Rev. H. Eaton; 1859, Rev. C. W. Flanders; 1860, Rev. E. B. Eddy; 1861, Rev. A. Heald; 1862, Rev. L. Tracy; 1863, Rev. J. J. Peck; 1864, Rev. S. A. Collins; 1865, Rev. G. W. Gardner; 1866, Rev. L. Hayden; 1867, Rev. W. H. Eaton; 1868, Rev. N. Hooper; 1869, Rev. J. D. Tilton; 1870, Rev. D. W. Faunce; 1871, Rev. A. Sherwin; 1872, Rev. F. Henry; 1873, Rev. H. G. Safford; 1874, Rev. A. C. Graves; 1875, Rev. W. H. Alden; 1876, Rev. W. V. Garner; Rev. W. H. Eaton, Historical Sermon; 1877, Rev. E. J. Emery; 1878, Rev. J. F. Fielden; 1879, Rev. W. H. Leavell; 1880, Rev. J. S. Swaim; 1881, Rev. D. H. Stoddard; 1882, Rev. J. N. Chase; 1883, Rev. S. C. Fletcher; 1884, Rev. H. W. Tate; 1885, Rev. A. J. Hopkins; 1886, Rev. C. B. Crane; 1887, Rev. W. E. Bates; 1888, Rev. H. A. Stetson; 1889, Rev. J. K. Ewer; 1890, Rev. W. C. McAllester; 1891, Rev. W. F. Grant; 1892, Rev. O. C. Sargent; 1893, Rev. F. S. Bacon; 1894, Rev. C. L. White; 1895, Rev. F. L. Knapp; 1896, Rev. A. S. Gilbert; 1897, Rev. M. V. McDuffie; 1898, Rev. H. H. Manser; 1899, Rev. E. S. Cotton; 1900, Rev. J. B. Slocum; 1901, Rev. J. B. Lemon.

6.

STATISTICS.

From the Minutes of the New Hampshire Baptist Convention we learn that in 1826 there were in this state 70 churches, 41 ordained ministers, and 4,637 members; in 1827 and 1828 no reports were given; in 1829 there were 81 churches, 44 ministers, 210 baptisms, and 5,638 members; 1830, 84 churches, 52 ministers, 113 baptisms, 5,158 members; in 1831 no report was given; 1832, 80 churches, 46 ministers, 505 baptisms, 5,747 members; 1833, 85 churches, 54 ministers, 835 baptisms, 6,437 mem-

bers; 1834, 83 churches, 60 ministers, 239 baptisms, 6,330 members; 1835, 92 churches, 66 ministers, 1,093 baptisms, 7,610 members; 1836, 92 churches, 65 ministers, 347 baptisms, 7,614 members; 1837, 98 churches, 63 ministers, 433 baptisms, 7,953 members; 1838, 101 churches, 72 ministers, 751 baptisms, 8,146 members; 1839, 101 churches, 70 ministers, 786 baptisms, 8,806 members; 1840, 104 churches, 88 ministers, 1042 baptisms, 9,557 members.

In 1841 there were 105 churches, 82 ministers, 525 baptisms, 9,622 members; in 1842 no report was given; 1843, 104 churches, 76 ministers, 1,272 baptisms, 10,535 members; 1844, 108 churches, 77 ministers, 1,174 baptisms, 10,855 members; 1845, 105 churches, 82 ministers, 115 baptisms, 10,019 members; 1846, 107 churches, 77 ministers, 78 baptisms, 9,462 members; 1847, 102 churches, 64 ministers, 73 baptisms, 8,909 members; 1848, 102 churches, 76 ministers, 124 baptisms, 8,742 members; 1849, 98 churches, 68 ministers, 129 baptisms, 8,406 members; 1850, 96 churches, 71 ministers, 104 baptisms, 8,274 members.

In 1851 there were 96 churches, 75 ministers, 194 baptisms, 8,089 members; 1852, 95 churches, 70 ministers, 455 baptisms, 8,364 members; 1853, 96 churches, 70 ministers, 345 baptisms, 8,376 members; 1854, 96 churches, 77 ministers, 253 baptisms, 8,229 members; 1855, 90 churches, 77 ministers, 242 baptisms, 7,895 members; 1856, 90 churches, 83 ministers, 196 baptisms, 7,802 members; 1857, 91 churches, 76 ministers, 262 baptisms, 7,649 members; 1858, 91 churches, 83 ministers, 686 baptisms, 8,525 members; 1859, 93 churches, 79 ministers, 166 baptisms, 8,359 members; 1860, 94 churches, 84 ministers, 141 baptisms, 8,297 members.

In 1861 there were 89 churches, 81 ministers, 152 baptisms, 8,280 members; 1862, 86 churches, 73 ministers, 165 baptisms, 8,156 members; 1863, 86 churches, 79 ministers, 145 baptisms, 8,016 members; 1864, 83 churches, 75 ministers, 412 baptisms, 7,914 members; 1865, 84 churches, 75 ministers, 142 baptisms, 7,687 members; 1866, 82 churches, 54 ministers, 267 baptisms, 7,320 members; 1867, 85 churches, 89 ministers, 304 baptisms, 7,753 members; 1868, 85 churches, 90 ministers, 207 baptisms, 7,815 members; 1869, 85 churches, 91 ministers, 400 baptisms, 8,029 members; 1870, 87 churches, 92 ministers, 351 baptisms, 8,156 members.

In 1871 there were 86 churches, 100 ministers, 250 baptisms, 8,147 members; 1872, 85 churches, 98 ministers, 271 baptisms, 8,138 members; 1873, 85 churches, 91 ministers, 214 baptisms, 8,096

members; 1874, 85 churches, 96 ministers, 386 baptisms, 8,355 members; 1875, 86 churches, 101 ministers, 478 baptisms, 8,597 members; 1876, 86 churches, 102 ministers, 587 baptisms, 8,818 members; 1877, 85 churches, 98 ministers, 429 baptisms, 9,044 members; 1878, 86 churches, 103 ministers, 382 baptisms, 9,210 members; 1879, 86 churches, 110 ministers, 186 baptisms, 9,127 members; 1880, 84 churches, 91 ministers, 163 baptisms, 9,077 members.

In 1881 there were 81 churches, 87 ministers, 210 baptisms, 8,915 members; 1882, 80 churches, 93 ministers, 289 baptisms, 8,942 members; 1883, 81 churches, 93 ministers, 243 baptisms, 8,775 members; 1884, 80 churches, 95 ministers, 268 baptisms, 8,712 members; 1885, 80 churches, 90 ministers, 386 baptisms, 8,851 members; 1886, 80 churches, 83 ministers, 172 baptisms, 8,782 members; 1887, 80 churches, 83 ministers, 301 baptisms, 8,789 members; 1888, 82 churches, 82 ministers, 223 baptisms, 8,738 members; 1889, 82 churches, 77 ministers, 269 baptisms, 8,627 members; 1890, 82 churches, 86 ministers, 297 baptisms, 8,771 members.

In 1891 there were 83 churches, 85 ministers, 439 baptisms, 9,206 members; 1892, 85 churches, 83 ministers, 275 baptisms, 9,282 members; 1893, 85 churches, 87 ministers, 383 baptisms, 9,444 members; 1894, 86 churches, 87 ministers, 518 baptisms, 9,757 members; 1895, 85 churches, 90 ministers, 381 baptisms, 9,912 members; 1896, 86 churches, 88 ministers, 315 baptisms, 9,939 members; 1897, 85 churches, 92 ministers, 373 baptisms, 10,001 members; 1898, 84 churches, 92 ministers, 276 baptisms, 9,971 members; 1899, 84 churches, 96 ministers, 120 baptisms, 9,719 members; 1900, 87 churches, 88 ministers, 214 baptisms, 9,474 members; 1901, 87 churches, 92 ministers, 326 baptisms, 9,314 members.

7.

ORDAINED MINISTERS,

With the Churches to which they belong, as reported in the "Minutes of the New Hampshire Baptist Anniversaries" for 1901.

PASTORS.

T. Adams, Meriden; W. H. Allison, Penacook; G. F. Babbitt, Lakeport; H. J. Bartlett, Hampton Falls; R. Bennett, Swanzey; J. Bjork, Manchester, Swedish; F. H. Buffum, Salisbury Heights; G. Bullen, New London; G. G. Brien, French Branch

of Nashua, First; J. W. Chesbro, Chester; B. Christopher, Brentwood; E. P. Churchill, Dover; J. L. Clark, Stratford; N. L. Colby, Manchester, Merrimack Street; J. R. Conrad, South Acworth; I. W. Coombs, Newton; E. S. Cotton, South Hampton; J. L. Crane, Rumney; J. E. Dame, Northwood; D. Donovan, South Lyndeborough; L. A. Eaton, Campton Village; H. St. J. Filmer, Laconia; J. H. Fletcher, Salem; C. V. French, Cornish; E. L. Gates, Nashua, Crown Hill; G. W. Gile, Portsmouth; E. C. Goodwin, Sanbornton, Second; R. L. Harris, People's Branch, Portsmouth; W. G. Hubbard, Wilton; D. S. Jenks, Franklin Falls; M. F. Johnson, Nashua, First; O. W. Kimball, Fitzwilliam; G. W. Kinney, Hudson; F. W. Klein, Stratham; F. L. Knapp, Milford; B. H. Lane, Antrim; J. B. Lemon, Manchester First; A. Locke, North Conway; H. H. Manser, East Jaffrey; G. B. Merritt, Somersworth; J. H. Nichols, West Derry; J. M. Olmsted, Suncook; F. Parker, Plaistow; J. L. Peacock, Goffstown; E. W. Potter, Bradford; F. A. Pride, Hanover; C. T. Reekie, Londonderry; J. H. Robbins, Concord, Pleasant Street; S. Russell, Manchester, People's; D. F. Safford, Peterborough; V. Sandell, Concord, Swedish; N. C. Saunders, Meredith; L. F. Shepardson, East Westmoreland; J. B. Slocum, Concord, First; J. E. Smith, Keene; W. L. Stone, Lebanon; A. S. Stowell, Berlin; J. N. Studley, Pittsfield; C. A. Tenny, Newport; N. F. Tilden, Warner; J. W. Tingley, Hopkinton; G. C. Trow, Plainfield; W. J. Vile, Sanbornton, First; B. M. Webster, Lyme Center; C. J. Wilcomb, Greenville; C. M. Willand, Dunbarton; S. Woodbury, Bow; A. E. Woodsum, Exeter.

Stated Supplies.

J. A. Bundy, Whiteface; H. R. Chamberlin, Plymouth; F. W. Fitzpatrick, North Sanbornton; H. G. McKean, Sutton.

Without Pastoral Charge.

O. C. Sargent, Secretary of the New Hampshire Convention, Claremont; J. A. Bailey, Goffstown; W. P. Bartlett, Franklin Falls; I. D. Colburn, Nashua, First; A. N. Dary, Nashua, First; W. N. Donovan, South Lyndeborough; J. Eyers, Keene; G. A. Glines, Claremont; D. R. Herrick, Troy; W. Hurlin, Antrim; H. B. Marshall, Amherst; A. H. Murray, Campton Village; E. A. Royal, Manchester, First; C. W. Sargent, Concord, Pleasant Street; W. A. Shaw, Nashua, First; W. R. Thompson, New Ipswich; B. F. Tuck, Milford; J. J. Townsend, Troy.

8.

AMOUNTS PAID CHURCHES

By the New Hampshire Baptist Convention from 1828 to October 7, 1901. The names given are those borne by the churches at the present time, or when last reported.

Amherst, $3,509.84; Antrim, East, $30.00; Antrim, $1,084.14; Berlin, $3,520 68; Boscawen, $100.00; Bradford, $2,171.71; Campton Village, $278.63; Canaan, $2,228.84; Carroll, $602.23; Chesham, $34.07; Chester, $4,531.98; Claremont, $270.00; Concord, Swedish, $823.05; Cornish, $1,028.90; Danbury, $1,876.91; Dorchester, $40.00; Dover, $350.00; Dunbarton, $1,147.55; East Washington, $1,968.54; East Weare, $2,335.35; East Westmoreland, $1,623.53; Effingham, $55.00; Exeter, $90.00; Fitzwilliam, $1,657.45; Francestown, $85,00; Franklin Falls, $860.00; Goffstown, $955.82; Goshen, $2,107.74; Greenville, $623.75; Hampton Falls, $2,008 35; Hancock, $363.14; Hebron, $50.00; Henniker, $315.89; Hillsborough, $213 00; Hinsdale, $2,345.51; Hollis, $25.00; Jefferson, $1,036.84; Laconia, $4,028.55; Lakeport, $888.75; Lancaster, $1,487 30; Lebanon, $700.00; Littleton, $35.00; Londonderry, $1,740.72; Londonderry Depot, $885.25; Loudon, $35.00; Lyme Center, $1,515.08; Manchester, Merrimack Street, $1,170.00; Manchester, Swedish, $2,114.65; Marlborough, $366.00; Marlow, $285.00; Meredith, $1,195.25; Meriden, $100.00; Nashua, Crown Hill, $1,192.35; Nelson, $75 00; New Ipswich, $2,906 83; Newton, $453.00; North Conway, $3,222.01; North Sanbornton, $1,469.74; Northwood, $486.60; Peterborough, $5,166.80; Pittsfield, $1,091.31; Plymouth, First, $25.00; Plymouth, Second, $200.55; Portsmouth, People's, $250 00; Richmond, $1,593.85; Salem, $2,855.05; Salisbury Heights, $1,561.55; Sanbornton, First, $75.00; Seabrook, $475.52; South Acworth, $2,309.75; South Hampton, $3,093.88; Springfield, $45.33; Stratford, $2,414 16; Stratham, $1,276.50; South Lyndeborough, $1,517.70; Suncook, $3,775.20; Sutton, $50.00; Troy, $2,115.58; Unity, $92.00; Warner, $89.00; West Derry, $1,950.60; Whiteface, $46.15; Wilmot Flat, $15.00; Wilton, $2,348.14; Woodstock, $2,181.71. Total, $105,315.85.

ANTRIM, N. H., January 13, 1902.

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